

BOSTON RECORDER.

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LITERARY.

"MONTHLY CONCERT LECTURES."

Twenty discourses on topics connected with the missionary operations of the present day, if written in a proper style and spirit, must form a valuable addition to the cause they advocate. So far as we have had opportunity to examine the volume before us, prepared by the Rev. Mr. Pond, of Ward, we hesitate not to say, that it will prove highly useful to the cause of missions, and, if the consideration be not too inferior to be mentioned in the same connexion—equally honorable to the character of its author.

The Monthly Concert, may be said, with truth, to be extensively observed. And, with equal truth, it may be said to be generally neglected. For, though there are few Christian congregations, among us where it is entirely disregarded, there are, nevertheless, where a large proportion of the professing Christians are in the habit of regular attendance on its solemnities. This fact indeed does not tell well among the many brighter facts, that distinguish the history of this age; but it ought not therefore to be disguised. It is better that the truth be proclaimed and measures devised to remedy the evil, than that it be concealed, until it shall increase to total neglect. Much has been said, and, doubtless much has been felt, on the subject of fervent and persevering prayer for the "conversion of the world;" but if we are not mistaken, there is a neglected and operative condition of the paramount importance of this duty, in the minds of Christians generally, than of some other duties of very inferior importance. It is in fact, a duty that requires more self-denial than any other duty connected with this great subject; it requires greater sacrifices, more mortification, and more painful watchfulness, than all other duties combined; a small pecuniary sacrifice, such as will satisfy conscience, is easily made and may be made in a manner flattering to the pride, or other unallowed passions of the heart; much time and argument may be expended, with a similar effect to the heart; but the duty of prayer cannot be discharged to the satisfaction of an enlightened conscience, without the direct mortification of these passions—nor without a powerful and sustained effort to maintain a high degree of spirituality. Prayer, that does not involve such mortification of spirituality, can avail nothing, and will of course leave the mind that offers it, dissatisfied with itself and with the service.

It is pretty generally allowed, and indeed is undeniable, that of all kinds of voluntary associations for the spread of the Gospel, no other is to be so much relied upon, as associations for prayer, and particularly the Monthly Concert. When kneeling before the throne of God, every man feels a sort of obligation, to employ his life and powers in the service of God and his church, which he holds in no other circumstances. There is so obvious and shameful an inconsistency between praying to God the homage of the lips, and refusing to him the more substantial expressions of homage—between praying "thy kingdom come," and denying such sacrifices of wealth and talent, as are necessary according to the constitution of the divine government, to the accomplishment of the end, that scarcely any man will consent to stand chargeable with it. Hence, associations for prayer form the best security for the permanency and efficiency of all other benevolent associations. There is a sacredness about them which enters into no other kind of association. The vows which are applied in them—the pledge of devotedness to God, which they convey with so much solemnity, have a hold on the conscience, which none of the engagements entered into by men with one another are calculated to the same subject can pretend to.

Whatever then contributes to the interest of such associations—whatever increases their number and extends that influence which they are designed to exert over the hearts and conduct of men, will be received with gratitude by all who love Zion. The interest of such associations depends very much on the intelligence and spirit of those on whom devolves the duty of conducting them. But the most intelligent, and the most devoted ministers, may oftentimes, through the pressure of other engagements, or bodily infirmities, or disappointment in regard to some expected assistance, be unprepared to conduct the meetings of the association in the most useful manner. In such circumstances and in many others that might be mentioned, a volume of discourses appropriate and striking has hitherto been a desideratum. And we are happy to say that the volume of "Monthly Concert Lectures," now before the public, supplies the deficiency that has been extensively felt and lamented.

These "Discourses were delivered by the author of a little band of Christian friends who usually assemble with him at the Monthly Concert of prayer." They are published with a view to rendering the season of "United and Extraordinary Prayer," more interesting and profitable; particularly "where the presence and assistance of Clergymen cannot be obtained," and when the members themselves may not "find it easy to attend the meeting by communicating interesting intelligence; or appropriate religious instruction." They are designed also, to be read at those "meetings of females for prayer and labor, in respect to the great concern of missions, where the presence of a minister is not customary or desirable;" also to open that fund of instruction and encouragement relative to the Missionary work which the scriptures contain, and which is deserving of the greatest attention and prayerful study of all who are the Cause of the Redeemer.

The principal endeavor of the author, has been to speak plainly and intelligibly to all classes of readers. Criticisms on the language of the scriptures have been therefore almost entirely forborne. The following are the subjects of the discourses: 1. The work of missions a divine institution. 2. Paul, a missionary to the heathen. 3. The labors of Paul. 4. Comparative advantages and disadvantages of primitive Christians, and Christians now, for spreading the gospel. 5. The work of promoting the gospel a privilege to the church. 6. The power of prayer. 7. Encouragements to prayer. 8. On perseverance in prayer. 9. On what is implied in prayer for the success of the gospel. 10. Our indebtedness to missions a reason for supporting them. 11. The cruelties of the heathen. 12. The advantages of attending to missionary intelligence. 13. The prosperity of the church essential to the success of missions. 14. Evil surmises in respect to missions exposed and refuted. 15. The way to be rich is to be liberal. 16. Obligations of Christians in relation to the Jews. 17. Idolatry among Christians. 18. On the future state of the heathen. 19. On the aggravated guilt of sinning against light. 20. The Millennium.

Although the books in common use will answer for all except singers, who must have the key of expression, yet it is respectfully recommended to every one, who wishes to purchase a new book, to obtain this new, beautiful, stereotype edition. You then possess Watts entire, the whole you have in your old books, and the choice Select Hymns in addition, together with more copious tables of index, and contents, and passages of scripture from which hymns are taken, as well as the key of expression.

It is seriously believed, yet confidently asserted, that ministers, churches, congregations and singers can contribute greatly to the improvement of musical taste and refinement in the performance of Church music, as well as to their own improvement and pleasure, by adopting, and encouraging the universal adoption of this book, which merits, and I trust will have more able advocates. As it needs only to be known to be approved and adopted, it is earnestly requested by one, who has no pecuniary interest in the thing, and by many equally disinterested, that singers especially, who have not acquainted themselves with the system, would, without too long delay, avail themselves of the pleasure it is sure to afford.

We have read the greater part of these discourses, and are satisfied that they will disappoint the reasonable expectations of no one. Occasionally a word occurs, that might perhaps have been omitted or exchanged for another advantageously, &c. of one or two illustrations, it seemed to us that it had been better to have dropped them; but of the general plan and execution we cannot but express the highest approbation. We dismiss the volume with a fervent wish for its extended circulation, and a confident belief of its cheerful and grateful reception, by all who have the sacred cause of missions at heart.

For the Boston Recorder. CHRISTIAN PSALMODY.

The lovers of Christian Psalmody will be gratified to find that Mr. Armstrong has furnished the public with a new stereotype edition of this work, WATTS ENTIRE, with an improved and copious index sufficiently extensive and particular to find any Psalm or Hymn by the first line, or subject. This book contains between two and three hundred select hymns of various metres, which are not in the common hymn book of Watts, which will give a pleasing variety as to music and matter. It happens that the music set to some of these particular metres is some of the best in use. So that, in order to have the select music, we must have the select hymns, both which will be a valuable acquisition to our public services.

There is that in Dr. Worcester's edition of Dr. Watts entire, which gives it its grand peculiarity; it is this—THE KEY OF EXPRESSION. This is an ingenious and excellent device. With the help of this key, the whole choir of singers, at a single glance can clearly discover the sentiment to be expressed, and how to express it.

Thinks indicate the manner of performance after the example of musical characters in music books, which are considered, as they indeed are, indispensable to the accurate performance of music. The design of those characters is to show, at a glance, how to adapt the performance to the spirit of the song. All accurate performers of every description of music are specially attentive to musical characters. Without the use of these the performance of the best musicians would be dull and monotonous. Of this every musician of taste is perfectly aware. If any should question the correctness of these remarks, let them perform Denmark, Easter, Cambridge and other set pieces, and anthers, without regard to musical characters, which denote variation according to the demand of the words that are sung, and they will at once see the use and value of them.

I have made these few remarks, which may possibly seem a little extraneous from my subject, though I think not impertinent to illustrate the use and value of the key of expression, above named; for it serves the same purpose in performing all the Psalms and Hymns in the book here recommended. The characters, which signify quick, slow, loud, soft, very quick, very slow, very loud, very soft, quick and loud, quick and soft, slow and loud, slow and soft, and variously distinctive; these characters, which are very simple and very easy to remember, require variation from the common movement. And the common movement is restored by a simple dash. And it is thought by good judges, who have examined, and practised on the plan, that they are judiciously set.

With the help of these few simple characters, the whole band of musicians can simultaneously express, without any interruption, the sentiment of the Psalm or Hymn as accurately as in set pieces and anthers with the help of the common musical characters set over them.

The key of expression now under consideration is of such high estimation with those, who have practised on the plan of this book, that it is peculiarly desirable that it should have still more extensive circulation, and more general use: for, wherever it has obtained, it has met with decided approbation, and been considered indispensable to the performance of Church music with accuracy and taste, and to render that important part of public worship most profitable and pleasant. And the great reason why it has not gone into general use, is because it has not been generally known. Accordingly, the design of the disinterested writer of this article is to promote the circulation of the book by recommending it to all churches, congregations and choirs of singers in the Christian community. The writer is not only acquainted with the theory, but with the practice of this improved system, and can testify that it creates an interest in the sacred art of psalmody, which is truly laudable and animating, and which he never witnessed till its introduction. Many congregations have been delighted, and singers too, with the improvement induced by this book. It imparts life and animation to this delightful part of public worship, which the dull and monotonous performance hitherto witnessed, could never impart. It cheers and invigorates both performers and hearers, & adds much to the general solemnity & interest, as it is more congenial with the spirit and design of worship—more congenial, as it directs to the sentiment of what is sung, and adapts the performance to that sentiment. This is the finest specimen of oratory, and commands itself to all men. It is nature, to copy which, is the perfection of art.

This book may be purchased of the publisher, at a reasonable price, and at a generous discount by the quantity, which singing schools or choirs of singers, or societies, may save by uniting in the purchase.

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COMMUNICATIONS.

MISSIONS IN BOSTON.

For the Boston Recorder.

Annual Report of the Boston Female Society for Missionary Purposes. May 3d, 1824.

Agreeably to annual custom, the Board of this Society present before their constituents a concise detail of the proceedings of the past year.

Among the things attended to a short time previous to our last Report, were, the appointment of a number of the members to visit the female prisoners in the Jail, and the female inmates of the Almshouse; and a petition to the Overseers for leave to commence a Sabbath School in that House.

With regard to the latter, the issue was uncertain. We now have the pleasure to state that the petition was granted, and that a school was opened on Lord's day afternoon, June 22d, with 47 scholars. The number has varied from that to near 60. The minds of the children generally, were found to be in a rude, uncultivated state; but through the persevering efforts of the instructor, & a pleasing attention on their own part, they have made such improvements as have been gratifying to the superintendents of the school, and the overseers of the institution. The latter have very politely expressed their approbation of the management of the school, and their wishes for its continuance. We hope this circumstance will induce the overseers of similar institutions in other towns, to encourage the establishment of Sabbath Schools for the benefit of the subjects.

Week-day schools have (perhaps always) been kept up in the Almshouse in Boston. But, until recently, they have been taught by subjects of the house. It is much to the honor of the city, that an instructor not belonging to the house, is now employed on a handsome salary. Unquestionably, the domestic circle, and the Legislature, will, at some future day, prove the wisdom and utility of this measure. A perspicuous press beneath the weight of poverty and infirmities, with no other remuneration than a subsistence which is afforded the most indolent, is poorly qualified to "rear the tender thought, and teach the young idea how to shoot;" while the individual, who is encouraged by the recompense of reward, has a stimulus to action, and is prompted to raise the juvenile mind above its present sufferings, and point it forward to a period in life, when it may reap the fruit of its toils and its virtues.

The visiting ladies also, have met instances, meriting a cordial reception. Sometimes, indeed, the subject has been found wrapped up in self righteousness, and so "good" in her own estimation as not to need admonition or instruction. But others have manifested a different spirit, and listened attentively to the voice of sympathy and counsel. The hours of sickness and sorrow have been cheered, the hope of the desponding excited—the bold transgressor warned—the eyes of the dying have been closed—the trembling sinner directed to the Lamb of God—and the humble believer comforted in view of a glorious immortality beyond the grave, by those friendly visitors at the house of affliction. It is consoling to hope, that it will be found at the great day, that many have been removed from the couch of poverty to a mansion at the right hand of the Redeemer.

The prisoners have been visited by the ladies appointed last year, and by a number of others; as also by our missionaries.

Early in the summer, the chief magistrate of the city found it expedient to establish a "House of Correction," for offenders who had formerly been confined in the jail; for such as are arrested for disorderly conduct, and all females who are found strolling in the evening, in the streets of that portion of the city reputed infamous. This measure, while it has discovered the wisdom of the government, has afforded opportunity to our missionaries and visiting friends, to meet and address them frequently, particularly on the Lord's day. On that sacred morning, at the usual hour of public worship, have those disinterested friends and commissioners of human suffering, visited this gloomy receptacle, for the purpose of imparting religious instruction. Here also has the gospel of grace been dispensed by the faithful ambassadors of the cross. We are happy to state that the city authorities sanction the regular preaching of the gospel on the Sabbath in this house. Indeed, the feeling and sympathy, manifested by them towards those outcasts of the human family, are highly honorable. And perhaps the 19th century, though but in its 24th year, has witnessed more excitement and effort in favor of prisoners, than has been known at any period, since the youthful patriarch was so earnestly engaged in improving the condition of the imprisoned subjects of an Egyptian monarch.

While contemplating the painful subject of imprisonment, the overwhelming enquiry crowds itself upon the mind—Why is it that such multitudes of our fellow beings, the rightful heirs of liberty, are found immured in the prison, the cell, and the dungeon? To what fruitful source of mischief and ruin, may this dread punishment be traced? Those who are most intimately acquainted with concerns of this nature, and consequently best qualified to judge, inform us, that more subjects are prepared for those dismal abodes by means of intemperance than any other cause whatever. Let a person once become intemperate, & there is no sin into which he is not liable to fall.

A Society of Christian females may, at first thought, be judged an improper circle in which to descant on the evil now contemplated. But let it be remembered, that Christian females ought to be examples to those that are without. And possibly much more criminality may be traced to circles of refined respectability, than we are apt to imagine. If this be the case, there is a lady in

this meeting, who, upon conviction of the fact, would not do all in her power to suppress the growth of this iniquity? Is it too much to suppose, that a display of those intoxicating refreshments, (as they are styled) on the side-board, the dining table, and at the evening party, even where they are not immoderately used, has a pernicious effect on the lower classes of society? Generosity is considered a noble principle. And although the poor may not be able to procure entertainments so expensive, they may be as generous according to their ability as the rich; and the example of all grades of society to those below them, has a proportionate influence. Could it be considered fashionable for the rich to receive their friends without offering them those kinds of entertainment, others would immediately follow. This argument is fairly deducible from the fact, that thirty years ago it was customary to pass wine at funerals. If a house were crowded with sympathizing friends, there must be a sufficiency of wine to serve the whole company, or the relatives of the deceased were thought covetous. The practice was abandoned by the wealthy, and the custom has subsided.

The truly conscientious may also have erred in other respects. To allow children frequently to take a little wine or spirits, has no doubt been productive of extreme wretchedness. The idea may be that habit will diminish the effect. And it probably will diminish the effect of the same quantity, but does it not create a thirst for more? If we have witnessed this practice in any, let us endeavor to discourage it.

We are professedly engaged in attempting the suppression of immorality. We send the faithful missionary into the habitations of the vicious, to show the transgressor the error of his way. Let us not then pave for our children or friends, a path to the downward road. If we can do any thing to stem a tide which threatens to deluge our world in misery, let us do it. Let us do it, though we sacrifice our own ease, and the approbation of some who we could wish to please. Whoever checks the evil of intemperance, instrumentally prevents innumerable other evils. We find this to be the medium to infamy—to imprisonment—to the scaffold—and to suicide! And it is the most common road to poverty and unhappiness, where the more disgraceful consequences do not result.

Should our national government levy a tax of ardent spirits for the support of the poor, or the education of indigent young men of respectability and talents, as physicians, it would produce an important revolution in the morals of our country. There would be a less number of poor to support, because, if the price were greatly enhanced, many people could not make themselves poor by this sinful indulgence, who now expend the avails of their labour for this article, and think it the duty of charitable societies and individuals to provide for their families. And many valuable young men might be made useful to the world, who for the want of means to obtain an education must remain in obscurity.

The evil has arisen to an alarming height—even little boys are seen carried through the streets by their playfellows, in such a state of intoxication, as to be unable to reach the paternal door unassisted; and are heard to reproach, in terms of profanity, the retailer who refuses to sell them liquor. A number of small boys have been sentenced to the House of Correction for intemperate drinking!

In such a state of things, it becomes females as well as others to be alive to the subject. Here surely must be work for mothers, to guard their sons (to say nothing of daughters) against this ruinous practice.

It has been gratifying to learn that our city government has refused giving licenses to persons of ill character, in the western part of the city. This, with other energetic measures, in connection with the indefatigable labours of our missionaries and private individuals, has produced an important change in that section of the city.

In the course of the past year, by special request of the Directors of the Refuge, a committee has been appointed from this Society, to superintend some of the internal affairs of the house; particularly the employment of the inmates, to procure work for them, and by advice and encouragement to induce them to habits of industry and virtue.

We are happy to find that this Institution is rising in the estimation of persons of influence and judgment, and hope it will shortly receive such a degree of patronage as will enable the Directors to admit a much larger number of subjects.

The Charity School at West Boston, mentioned in our last Report, has been continued, and proves an interesting school. Though not immediately under the patronage of this Society, yet having been raised up in a great measure by the exertions of our missionaries, we feel interested in its prosperity. We are happy to hear that a public school will shortly be established in that vicinity, when it is expected that this will come under its government.

As respects missionaries, the Baptist ladies have been united with the Society for Religious Purposes, in employing Mr. Collier as heretofore.

The Lord's-day evening meeting in Purchase Street, continues promising; it is now held in a spacious hall over the ship market. This meeting has been conducted by brother C. who has made frequent exchanges with other ministers. "The Baptist Society for promoting Piety and Morality in Boston" have within a year, commenced public worship Lord's-day morning and afternoon. They have also a Bible class and Sabbath school. The prospect there, is ominous of good to the church of God.

The health of Mr. Bingham, the last season, being such as to require his journeying, the Board invited Mr. Rosseter again to engage in the service of the Society. With this invitation he complied, and began his labors on the 6th of August last. Himself and Mr. C. having given their respective Reports, it is considered unnecessary to enlarge. It is however, found expedient that our funds should be augmented. We must therefore solicit the aid of our friends, and the friends of human happiness, in support of this common cause.

More than 23 years have mingled with those beyond the flood, since the formation of this Society. Only five now remain who were members at its commencement. Various have been the dealings of Providence with us. Yet "having obtained help of God, we continue to this day."

Stupendous events have transpired since we took our humble stand on the field of missions. Nearly the whole of this grand enterprise (as respects this country), has been performed during that period. Consequently we have had opportunity to look on, and see the accomplishment of many of the "glorious things" which the Lord has spoken concerning Zion. There, however, "remains very much land to be possessed." And in the strength of the Lord, his people are "well able to go up and take it." All hearts should be engaged, all hands employed; and the inquiry of every one should be,—"Lord, what wilt thou have me to do?"

For the Boston Recorder.

TEMPERANCE.

Mr. WILLIS.—In a late number of the Recorder p. 80, I noticed a few considerations addressed "To Hypochondriacs," on the subject of Regimen. It is doubtless an error, "to be always considering what we shall eat, &c." But to exercise due consideration on this subject, is unquestionably a duty of high importance, and to be so regarded by all who would "eat and drink to the glory of God," or, that they may be in the best condition to "glorify Him in their body, and in their spirit, which are God's."

To say, that in order to "enjoy and digest our food, we must eat in obedience to the dictate of an uncalculating appetite," is in my view, a false and dangerous position. If this is to be our rule, then indeed, no circumspection is requisite, or admissible, on this subject; and the admonition of our Savior, "Take heed, lest at any time your hearts be overcharged with surfeiting, &c." is of no use. But wise and good men (especially among the studious and sedentary) have generally felt the necessity and importance of a strict attention to regimen, in order to health and usefulness. One of the pious resolutions of Lavater is, "I will never eat or drink so much, as shall occasion to me the least inconvenience or hindrance in my business."—One of the resolutions of President Edwards is, "to maintain the strictest temperance in eating & drinking." And in his diary, he says, "By a sparingness in diet, & eating (as much as may be) what is light, and easy of digestion, I shall doubtless be able to think clearer, and shall gain time, first, by lengthening out my life: secondly, shall need less time for digestion after meals: thirdly, shall be able to study closer, without wrong to my health: fourthly, shall need less time to sleep: fifthly shall seldom be troubled with the headache."

Excessive particularly and abstemiousness, with respect to food, is, it is believed, the fault of very few persons; whilst many, it is to be feared greatly injure themselves, diminish their usefulness and shorten their lives, by excessive indulgence. Says the author of "Sermons to the rich and studious," "There are few who do not eat one third or a fourth, more than is necessary to support them. The chief incentive to this is the variety of our dishes." Says Dr. Franklin, "In general mankind, since the improvement of cookery, eat about twice as much as nature requires."—The principal rule to be observed, with regard to aliment in general, says Dr. Mackenzie, is, "To eat and drink wholesome things in a proper quantity—that is, just such a proportion as will be sufficient to support and nourish nature, but not such as will overload the stomach, and be difficult to digest."—And says Sir William Temple, "Temperance consists in a regular and simple diet, limited by every man's experience of his own easy digestion."

Let all who bear the Christian name remember that they are engaged in a warfare, which requires them to be "temperate in all things;" and let every one who wishes to secure the various and important blessings attendant on health, yield himself up—not to "an uncalculating appetite;"—but to the dictates of reason and experience, in making use of the bounties of Heaven. ECHABRISTOS.

For the Boston Recorder. THE SABBATH.

MR. EDITOR.—Is it right or wrong for Ministers of the gospel, in making their exchanges, to travel on the Sabbath?

This question, Sir, is one, which, at the present time, seems to excite no ordinary degree of interest in the community. And, truly, it is an interesting and important question;—one, which, it is peculiarly desirable, should be determined on just scriptural principles. I have attentively read the remarks of your late correspondents upon the subject, and am free to confess, that I have not derived that satisfaction from the perusal of them, which before the perusal of them, I had anticipated. Their remarks are of such a general, indefinite character, that, as it appears to me, they have done very little toward determining the question, which is stated at the head of this article. By nothing that they have said, does any general principle appear to have been established.

But that this question may be satisfactorily determined, it is absolutely necessary, that, in answering it, some general principle should be established.

That it is right and even desirable for ministers occasionally to exchange pulpits, seems, on all hands, to be acknowledged.

But is it, or is it not, right for them, in making their exchanges, to travel on the Sabbath?

In order to arrive at any general principle in determining this question, it appears to me necessary, that it be reduced to an extreme case. Let us, then, take an example. Two clergymen of my acquaintance are settled in the same town, & within the distance of three miles from each other. Some of the parishioners of the one pass directly by the door of the other in going to their stated place of public worship. These ministers occasionally exchange pulpits. Is it then, or is it not, right for them, when they exchange, to ride, or walk if they choose, from their own houses on Sabbath morning, and to return after the close of public worship in the afternoon? If it is right, then, if they please, they ought to be permitted to use their right. If it is not right, then, whenever they exchange, they ought to leave home on Saturday—travel their two miles and an half—and return on Monday. But, to do this who is prepared to say they are under moral obligation? Who is prepared to say, that it is right for some of the parishioners of the one to leave home on Sabbath morning—travel three miles to meeting, and return home after meeting in the afternoon;—but, that it is wrong for the minister, with whom their minister, on that day, is to exchange, and by whose door they directly pass, to travel two miles in company with them to his place of public worship for the day, and to return to his own house after religious services in the afternoon? No person, it is believed, after looking at the subject in the undisguised light, in which it is here presented, can take the position, that has now been stated. It appears to us, that the subject is here reduced to an extreme. We do not see how any person can suppose, that it is the duty of two clergymen, to whom we have reference, whose families are but a little more than two miles distant from each other, to spend all the time from Saturday till Monday from their own domestic circle. The case seems to speak for itself, that such is not, cannot, be their duty. It does not appear to be required of them either by reason or revelation.

Thus, by reducing the subject to an extreme, we think we may, in truth, come to this conclusion, that it is right and proper for the two clergymen, to whom we have reference, in making their exchanges, to go from home on Sabbath morning to their respective places of public worship for the day, and to return home from the same after public worship in the afternoon. Nor can it be said, with the least semblance of reason, that the question is at all affected by the circumstance, that

they reside within the limits of the same town.—A question of this nature obviously cannot, in the smallest degree, be affected by a circumstance so inconsiderable, as the arbitrary establishment of civil limits between two contiguous portions of the globe. Suppose our legislature should cause an imaginary line to run midway between the houses of the two clergymen, to whom we have reference, and thus, in a civil respect, should place them within the chartered limits of different towns.—How could this in a moral view, affect the general principle we have endeavored to establish? How could this, if it was previously right for them, in making their exchanges, to travel on the Sabbath, render it wrong for them now to do the same? It, most obviously, could not.

If it were necessary, the question, stated at the head of this article, might be reduced to a still more pointed extreme. I see not why clergymen belonging to our capital city, for instance, are not as much concerned in the settlement of this question, as are their country brethren. If it is wrong, as some of your correspondents have supposed, for ministers, in making their exchanges, to travel on the Sabbath;—then, I am unable to perceive, why clergymen belonging to our metropolis, whenever they exchange pulpits, are not under moral obligation to leave home on Saturday, and not to return till Monday, though, perhaps, in some instances, they reside within a few doors of each other. When the subject is thus reduced to an extreme, who, that is favoured with any powers of discrimination, can help perceiving, that the sweeping principle, that it is wrong for ministers, in making their exchanges, to travel on the Sabbath, can never be established, but must be abandoned as untenable.

But, admitting, that, as a general principle, it is right for ministers to travel on the Sabbath in making their exchanges, it may be inquired—How far this principle must be extended? In what respects it must be modified? How far it is proper for a minister, in making his exchanges, to travel on the Sabbath? The proper answer to these inquiries, it is believed, must depend upon a great variety of circumstances, which cannot here be enumerated. As a general answer to them, however, I think it may be safely said, that it is proper for ministers, in making their exchanges, to travel so far, and only so far, on the Sabbath, as can be done, without infringing upon the time, which should be devoted to the duties of the closet—the family—and to those duties, that are intimately connected with the sacred services of the day.

If these remarks should help toward determining the important and at present much agitated question stated at the head of this article, the writer will have attained the principal object, for which they are submitted. If he has taken untenable ground, it is his desire and prayer, that some of those who contribute to the pages of the Recorder, by fair, clear argumentation may point out to him and the Christian public his error.

PHILIP-SABRATON.

For the Boston Recorder.

LETTER TO A LAYMAN.

My dear Brother,—The interest, which I have felt in reading your observations upon the Sabbath, was perhaps no less deep, than yours in writing them. I felt myself reproved and condemned, in almost every line. And I hope, I was enabled to inquire with great searching of heart, whether the condemnation was not just. Upon further consideration, however, a question arose, how far in your view, I may have really profaned that holy day. I will therefore freely confess to you, what I have done hundreds of times, when I have officiated in pulpits not my own, sometimes by way of exchanges, and sometimes otherwise. To do this, I have travelled on Sabbath mornings, a great variety of distances; sometimes ten rods, and from that distance to one mile—from one, to two miles—from two, to three—from three, to four—from four, to five—from five, to six—from six, to seven. In travelling these distances, as also in travelling to my own meeting, I sometimes rode, and sometimes walked. If I am not deceived, it is habitually my heart's desire and prayer to God, that I may be enabled to discover and correct every error of my ways. To assist me in doing this, is perhaps the greatest kindness, that creatures can confer. Such assistance, I earnestly ask of you. I am by no means confident, that I have been correct in deciding that for me, a Sabbath day's journey may be seven miles, and that it may be my duty to ride that distance on Sabbath morning, to attend public worship, rather than be absent from my family for a night. I confess, that I once decided this point differently and acted accordingly. It now appears to me most probable that I erred in judgment; that I left my family when I ought to have remained with them; that in so doing, I practically condemned the conduct of thousands who in this respect at least, were holier than I, & set an example to my flock, which they ought by no means to follow. In my youthful ardor I felt, that the danger of error was only on one side, and that, if possible, I ought to avoid travelling four miles on the Sabbath. Though my opinion is altered, it is not firmly fixed. Possibly my youth may have decided this point more correctly than my grey hairs. To fix the distance appears to be one of the most difficult questions, that I was ever compelled to decide. Will you be so kind as to inform me how you have come to a decision so confidently, and so easily as you appear to have done?—What that decision is?—Whether it is the same for yourself, as your minister?—If not, how you can take a liberty yourself, which you cannot allow to him? I should like-wise be glad to be informed how far "our forefathers" allowed themselves to travel on the Sabbath, to attend public worship.

Be assured my brother, what I have written contains "no fiction," nor a single word that is designed to embarrass the subject with artificial difficulties. I am exceedingly desirous of receiving instruction upon the subject; and notwithstanding my office and my age, should rejoice to receive it from my youngest brother. I hope to meet you in that world of open vision, where we shall gain a clear and enrapturing insight into multitudes of subjects, that are now dark, perplexing and distressing. In the mean time, let us walk according to the best light, which we can gain, forbearing one another, and forgiving one another.

Most cordially yours, AN ELDER.

Massachusetts, June 12, 1824.

CAUSE OF THE JEWS.

For the Boston Recorder.

Having been informed that the annual meeting of the Boston Ladies' Society for promoting Christianity among the Jews, would take place the middle of June, and having come with the intention of delivering there my testimony in favor of the scriptural method of promoting Christianity among the Hebrews, I consider it my duty to give that testimony to the Christian public through the medium of the Boston Recorder.

By the word of God we are taught, that as through Israel's unbelief you have obtained mercy, "even so have these also now not believed, that through your mercy they may obtain mercy." (Rom. xi. 30.) You ask, in what manner shall we Christians show our Jewish brethren that mercy which God demands in their behalf? I answer—not by sending out missionaries to convert the Jews—this my friends, does not belong to man, but is the prerogative of God alone. Thus saith the Lord, "A new heart will I give you, and a new spirit will I put within you: I will take away the stony heart and give you a heart of flesh, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my commandments and ye shall dwell in that land I gave to your fathers, and ye shall be my people, and I will be your God." (Ezek. xxxvi. 26, 27.) The province of Christians as fellow

workers with God is clearly pointed out. "Cast up, cast up the highway, gather out the rubbish, remove the stumbling blocks out of the way of the people. Strengthen ye the weak hands, confirm the feeble knees, and break every yoke, that the oppressed may be free." The Saviour had compassion on the multitude whom he saw as sheep without a shepherd; and should not the same mind be in you which was in Christ Jesus? Those servants who shall be called faithful and wise, are they who give their Master's household their portion of mercy in due season—who call the dispersed flock under the sound of the Gospel.—While the old country, like the Priest and the Levite, leaves Israel as wounded and prostrate as they found them, O let one nation show that mercy which our Lord illustrated by the conduct of the good Samaritan, and gave as an example to his disciples. By vindicating the insulted character of Christianity, shall Christians of this latter day "prepare the way" for God's returning people, an event which shall introduce the reign of Messiah upon earth, and terminate that of Satan, who has so long reigned in the children of disobedience. Seventeen centuries have the Hebrew nation been taught to associate the name of Christ with every species of persecution, wrong, and bondage to them; and with the perpetual discord, division, and intolerance of Christendom. Happily we live in more enlightened times, the march of truth having outstripped and left far behind that era of the church which was darkened by perverse disputations and conflicting systems. I say to those of every denomination, "who worship God in spirit and in truth," and "who keep the unity of the Spirit in the bond of peace." It is to you we must look for the best representation of Christianity which shall prepare and make plain the way for the return of the people of promise.

It is worthy of remark, that every instance of a real change of heart and spirit which has come under my observation, has been effected by means of the simple study of the New Testament, together with the law and the prophets. O how different the character and results of those weak ones of this flock, who draw their spiritual supplies from the cisterns which men have digged.

The Christian world is duly advertised of proselytes being added by baptism to the Christian name, and thus Christians, dreaming they have done their duty, are satisfied. But let the salutary spirit of enquiry go abroad, let these missionaries be asked where they left these half-starved, half-poisoned babes in Christ, and they will truly reply, "We know nothing about them." Let search be made for them—and they will be found like those churches of which they were compelled to become members; sunk in superstition or deism. In the emphatic language of truth, they have become the prey of wolves in sheep's clothing, and will one day testify against that zeal without knowledge, which compasses sea and land to make proselytes only to become tenfold more liable to perdition than before.

I have not sent these messengers, yet they ran. "I have not commanded them, yet they have spoken." But who to him that offendeth the blind and lame to the Lord as a gift. "He, saith the Saviour, who is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and the wolf catcheth the sheep and scattereth them." Thus saith the Spirit by the prophet Ezekiel, "My flock became a prey to every wild beast, when they were scattered, and none did search or seek after them." "We be to the shepherds who feed themselves; should not the shepherds feed the flock? Ye eat the fat, ye clothe you with the wool, ye sacrifice them that are fed; but ye feed not the flock, the diseased have ye not strengthened, nor healed that which was sick, nor bound up that which was broken; nor brought back that which was driven away; nor sought that which was lost.—Therefore I am against such shepherds, and will require my flock at their hand. As for my flock, they eat that which ye have trodden with your feet, and drink that which ye have fouled with your feet; therefore I will save my flock and they shall no more become a prey, and I will judge between the sheep and the goats." "Will none say deliver the prey? Will none say restore?" How long shall Satan deceive Christians as an angel of light? How long shall hirelings, who fight against God in seeking to oppose Israel's national union, and restoration to their own land, transform themselves into missionaries to the Jews?

Who does not know (who reads the holy scriptures) that in the breast of every true Hebrew, there burns an unextinguishable hope of national union, & restoration to their promised inheritance. We cannot forget them, O Jerusalem! amid all our wanderings our hearts are untravelling—there they repose in the assured faith that the desolations of many generations will be gloriously rebuilt. Never has this hope burned so bright or so pure in my heart, as since I became conscious that I owed my salvation to the Lamb of God.—For not until he reigns there, shall that Saviour whose I am, and whom I serve, be glorified. On the first restoration of the long superceded Jews, their independence will be disputed by all, except that far distant nation, whose overshadowing wing shall protect the new born hope of Zion; & whose ambassadors shall invite the scattered flock to participate in the blessings of religious liberty. If a safe retreat has become necessary for the travelling Zion, (sorely beset with the machinations of her adversary), where hath God prepared a place for her? Surely not where ecclesiastical bondage & political earthquake reigns. Thus saith the Lord, "I will allure her, and bring her into the wilderness, and speak comfortably unto her, and I will give her her vineyards from thence, and the valley of Achor for a door of hope, and she shall sing there as in the days of her youth, as in the day that I brought her out of the land of Egypt." (Hosea ii. 14.) Here then shall be the first feeble struggles into national existence of those Israelites who return to the faith of Abraham, and glorious shall be the result of this least of all beginnings. Yes, my Christian friends, that "little one shall roll on a strong nation." (Isaiah 60: 22.) As a city set upon a hill, the Hebrew Christian church will reflect the Redeemer's glory around, she will be in amity with the Lord's people of all denominations, while she will be of none. Too long and too far has she wandered from her Lord; and having found him, she will not let him go, or listen to other than his own voice. Nor will the friends of Jesus blame her. The adversaries of the brethren have not failed as on every analogous occasion of Israel's partial restoration, to say all manner of evil falsely, to hinder the work of the Lord; but all refugees of lies under which they for a time have hid themselves, must fall before truth. Alas! in failing to do their duty, like the Ammonites and Moabites of old, they only exclude themselves from divine favor.

You are not asked to give Israel, on their release from Egyptian bondage, bread and water, you are only required to welcome them to a spot of earth where they may earn their bread in peace. They are strangers, and your Lord demands of you to take them into a participation of your dearest of blessings, religious liberty. They are imprisoned within the narrow and dark walls of superstition and bigotry—and your Lord demands of you to admit them to the privilege of free men in Christ. For inasmuch as ye do it to one of the least of these his brethren, ye do it unto him.

The work on which we are called to enter is great, even in this preparatory stage. The restoration of his covenant people, is no less than an attack on Satan's kingdom. He & his emissaries will fight against us. But, by union, and steady faith in the divine promises, we will conquer. Let us not be ignorant of the device of our adversary, whose office is to falsify the truth, deceive Christians, (by transforming himself as an angel of light,) & accuse the brethren. As we would appear with

joy at the right hand of our Judge, let us, as true disciples of Christ, unite with the American Society for Meliorating the condition of the Jews—striving to keep the unity of the spirit in the bond of peace. Thus, with all our forces compassing the walls of superstition and prejudice, these strong holds of Satan will assuredly fall before the seventh onset of our persevering faith, and Joshua, even the true Joshua, shall enter and take possession of the city.

ERASMUS HERMANS SIMON.

Boston, June 15, 1824.

From the New-York Observer.

CONVERSION OF A LEARNED JEW.

In the Jewish Expositor, for April, we find the following letter from Dr. Doering, one of the chaplains of the king of Saxony, dated Jaenkendorf, November 27, 1823, giving an account of the conversion of a German Jew, highly distinguished for his learning, and a doctor of philosophy in the University at Heidelberg.

In—lives a Jew, who, as director of a Jewish school, has an annual income of 700 dollars (£120.) I became acquainted with him in the following manner. He is a very learned man, versed not only in the Hebrew and the Talmud, but also in the Arabic, Syriac, and in the Latin and Greek classics; he has read Josephus, the Fathers of the Church, and all the ancient and modern Christian commentators, and is a doctor of philosophy at the university of Heidelberg. In the year 1812, being at—, I met with a publication of his on the Pentateuch. On the title page he had placed as a motto, John v. 39, 40, and this induced me to call upon him. I found him not only a good scholar, possessing a good library, but truly awakened, concerned for his salvation, and engaged in a serious examination, whether Jesus is the Messiah. I told him he must become a Christian and be baptized; upon which his eyes were filled with tears. His wife was at that time under stronger convictions than himself. She told me she much liked to hear Christian sermons; but, alas! said she, there are but few Christian ministers here. Thus our conversation ended. But in the course of last summer when I was at Wurnburg, in Silesia, his brother-in-law, a converted Israelite who, some years ago, was baptized together with his wife, and who with great credit fills the office of professor of chemistry in the university of—, brought me a letter from him, in which, having reminded me of our conversation in the year 1812, he informs me, that he has now arrived at the full conviction, that Jesus of Nazareth is the true Messiah, and that he loves him and worships him, believing in his atoning death; and that his wife is of the same mind. He adds, that he now feels anxious publicly to profess Jesus, and to be baptized with his wife; he is the more ready to do this, because for several years he has never attended the synagogue, and therefore is hated and cursed by the Jews, who would assuredly divert him of his office were he not appointed and protected by the authorities. With a wife and four children, and no property of his own, he could hardly support himself if baptized; for then he must give up his situation. To be a charge to others is what he cannot bear. His wish would be to become professor of the oriental languages in one of the Prussian universities; but not to mention that such an office must first be vacant, the appointment would excite a suspicion, that he had been baptized, not from an inward conviction, but merely to qualify himself for a good office. He has, however, adopted an expedient, by which, without being idle or a burthen to others, he thinks he may provide for his present support. He has begun to translate the New Testament from the Greek original into Hebrew. Part of it is completed in manuscript, and the first seven chapters of the Gospel of St. Matthew have been printed at his own expense, but without his name, as a specimen. This specimen I forwarded to you last summer, by Mr. Samuel Eisner, of Berlin, and I hope it has come to hand. I have read it, and think it excellent. It is in Hebrew, and faithful to the original; but what is of more weight than my opinion of mine, the great orientalists, Dr. Bellermin, in Berlin, thinks highly of it and has pressed him to complete the translation. In October I was for a few days with Count Reuss, at—, and we saw Mr.—, together. We found him a sincere Christian, and we learn that he was cordially beloved by many true Christians there, especially by the worthy Dr.—, whom he formerly instructed in the oriental languages, and also by Professor—, and others. He also taught Professor Tholuck, of Berlin. What can be done I leave for your consideration. Will it not be desirable to assist this Christian of the house of Israel. Your faithful brother in Christ,

DR. DOERING.

STATE OF THE JEWS IN GERMANY.

The London Jewish Expositor for April contains a letter from Professor Tholuck, of Berlin, which communicates much interesting information respecting the present religious state of the Jews in Germany. Our readers are probably aware that in the neighbourhood of Berlin, they are divided into two classes, the Ancient or Orthodox Jews, and the Modern Jews, or Neologists. It has been generally supposed, we believe, among Christians, that the Modern Jews are a species of Deists. This opinion, however, appears not to be well founded. From the following representation, which was made to Professor T. by a young man with whom he was intimately acquainted, it would seem that the Neologists are distinguished for their religious fervour and that there is some prospect of their gradual conversion to Christianity.

This young man has for three years studied divinity in our university, and believes in all the doctrines of Christianity. When I blamed him for duplicity, in continuing any longer as a teacher of the Jews, notwithstanding such conviction, he made this truly remarkable reply, which I only wish may be consistent with truth. "You," said he, "and the majority of true Christians, are mistaken, if you suppose the modern Jews are Naturalists or Indifferentists. The Naturalists and Indifferentists among the Jews are those whose flourishing season was under Frederick the Second, during whose reign both Jews and Christians became cold and indifferent. Such old and refined Jews as * * * and others take as little part in the new as in the old Synagogue, or in the Christian church. Philosophy is their only religion. But the case of the members of the new synagogue is very different. These are men of a later generation, who cannot be satisfied with the indifference of a false philosophy, but who have been awakened to better feelings, in consequence of the revival of true Christianity among Christians in Germany. The German Jew," he added, "are, in a moral point of view, so much amalgamated with the Christians, that when during the reign of Frederick II. Christianity gave way to infidelity, among the Jews, also, religion or at least all fervour respecting it, vanished away. Now, as among the Christians of the present day, religious fervour is increasing every where, so the Jews are also made partakers of it. I am perfectly convinced, that this unconscious longing of the modern Jews does not tend to Deism, but as it has been kindled, though unperceived by them, by Christian fire, it aims at Christ. I do not therefore think that I do wrong if I become a preacher to these Jews, to lead them gradually to Christ; for, without knowing it themselves, their desire tends to him." These words are very remarkable, in more than one respect. That they may truly be applied to all the modern Jews I do not believe; but I have no doubt

that they may be true with regard to many among them. They are peculiarly striking from the lips of a teacher of the Jews. This young man has expressed similar sentiments in two sermons which he preached at—before the Jews, who had met there at the last—fair. He highly commended them for so successfully emulating the Christians in the revival of spirituality.

BOSTON RECORDER.

SATURDAY, JUNE 19, 1824.

"The American Society for promoting the Civilization and General Improvement of the Indian Tribes within the United States."—1st Report. This Society adopted a Constitution, and was organized at the city of Washington, in February, 1822. Its object is sufficiently explained perhaps, in the name given to it; but the second article of the constitution enters into specifications which ought to be known to the public at large—therefore we extract it:—

The special objects of this Society shall be, to secure for these tribes instruction in all branches of knowledge, suited to their capacities & condition; and for this purpose, to ascertain the character and strength of their moral and intellectual powers, and their dispositions to receive instruction; to examine into their origin, history, memorials, antiquities, traditions, governments, customs, manners, laws, languages, and religion; into their diseases, remedies, and manner of applying them;—also, into the efforts which have already been made for meliorating their condition, and the results of those efforts, and where they have failed, the causes of failure; to ascertain the number and names of the tribes, their places of residence, the extent, soil, and climate of their respective territories, the stations where education families may be most advantageously located, and to suggest whatever means may be employed for their improvement.

Other objects of the Society shall be, to obtain a knowledge of the geography, mineralogy, geology, natural history, &c., of the Indian country—to collect specimens in all these branches of science, for the purpose of forming a CABINET for the use of the Government of the United States.—Also, to select suitable spots in the Indian country, for making experimental farms in the immediate view of Indians, on which to cultivate the different kinds of grains, grasses, trees, plants, roots, and other garden vegetables, adapted to the various soils and climates of the aforesaid country; to introduce the best breeds of domestic animals, and feathered fowls; and generally, to do all other things which such a Society can do, to accomplish its grand object, the CIVILIZATION OF THE INDIANS.

The constitution also provides for the following officers, viz. Patrons, President, Vice Presidents, a Corresponding Secretary and two Assistants, a Recording Secretary and Assistant, a Treasurer, Auditor, Board of Directors, Committee of ways and means, Cabinet Keeper, Librarian, and a select body of special Correspondents.

The Patrons chosen, are all the Ex-Presidents of the United States. Mr. Adams and Mr. Jefferson, however, have declined the honor. The Vice President of the United States is President of the Society, *ex officio*. The Secretaries of State, of the Treasury, of War, of the Navy, are Vice Presidents, *ex officio*. Rev. J. Morse, D. D. is Corresponding Secretary. A complete list of the officers will be found in the Recorder, vol. 7, p. 42.

The First Annual Report of the Directors was communicated to the Society at their meeting in Washington, Feb. 6, 1824. It is shown (apart from the Appendix, which contains many interesting documents,) and consists rather of a defence and explanation of the views of the Founders and Directors, than a detail of past operations. Indeed "the Society is yet in its infancy, and can hardly be said to have commenced operations."

It is clearly designed to be a great national institution, which may embody and wisely direct the whole influence of the country to the moral welfare of our Indian tribes. Whether this design will ever be accomplished, remains yet to be determined—at least whether it will be accomplished by these means. We have no doubt that the time is at hand, when there will be a better & deeper toned feeling pervading the whole American community, on the subject of Indian civilization, than has ever been exhibited yet—and we should be loth to believe that the "American Society," will have no agency in producing this better state of feeling; but we have serious doubts whether the "pomp and circumstance" of the Society will prove any advantage to it—or whether its being "formed at the seat, and under the eye and auspices of the general government of our country, with the knowledge and sanction of its principal officers," will increase its efficiency. The magnitude of the Society is no ground of objection to it. It is not its magnitude that renders it "unwieldy." But it has, we fear, in its organization the principles of weakness and decay. A benevolent institution like this, will never be made to flourish in a country like ours, by being "sprinkled with honors;"—it needs a vital spirit—a bold, daring, resolved spirit, that can live and grow under the pressure of scorn and contempt. Our habits are too purely republican to yield to an imposing array of great names; and the mass of the people, unless we are greatly deceived, understand the character of worldly greatness well enough to be convinced that it will not commonly stoop to the self-denials and sacrifices which are necessary to the success of benevolent projects. Who expects that the Ex-Presidents of the United States, however well disposed toward the object of Indian civilization, will, in their advanced years, give it their active support? Who expects that the heads of department, and the officers of the general government at large, will engage in active labors for the prosperity of the Society, when their undivided attention is required by the duties of their respective offices? But every patron and officer of such a Society, will prove a dead weight on its movements, if he deny to it his active exertions—and especially if it be suspected that his appointment to office be owing to his standing in society, rather than to his cordial interest in the objects of the association. Our fellow citizens will be slow to connect themselves with an institution where the majority of its officers are expected to do nothing, and to pay nothing—but simply to allow their names to stand at the head of those subaltern officers on whom devolves all the labor and responsibility. The "machine" then, is not "too unwieldy to be brought to act," but there are too many hands employed about it; it is so surrounded with honorary labourers, that those who would cheerfully labour with all their strength, cannot get near enough to put it in motion.

These remarks are certainly not intended to

damp the ardor nor to counteract the exertions of the friends of Indian improvement. The object of the Society is a great one, and unspeakably important. It ought to be so regarded by the whole nation. We are in debt to the aboriginal inhabitants of this country ten thousand talents, and to millions of them who have already gone to the tribunal of God, we have nothing to pay—but to the half million now living—and to the hundreds of thousands that will succeed them, we may render something like an equivalent for what we have received from them and their fathers;—we may teach them the arts of civilized life—and we may give them the Bible to conduct their wandering feet in the way to Heaven. And to do this is a national duty. We have spilled the blood of thousands, and ruined the happiness of thousands more: the least we can do, is to repair the injury by confessing our faults, and making those that remain partakers of the social and religious privileges so bountifully bestowed on us by a gracious God.

But the question is, how is this nation to be aroused to a sense of its duty? We answer confidently, by the humble, unostentatious, and persevering efforts of individuals, who shall deeply feel their responsibilities to God, and rely on him alone for success. The history of the abolition of the slave trade by Great Britain, justifies this opinion. The history of Foreign Missions in every Christian country where they have been undertaken, justifies it. The very nature of Christianity, and the history of its early propagation justify it.

One fact stated in the appendix to this report, is singly sufficient to justify the friends of Indian civilization for any warmth of feeling and boldness of enterprise.—"We have seized their (the Indians') inheritance, and placed in our public coffers the enormous sum of 42 millions of dollars, conclusive of what the states individually have received." To this amount our nation has been enriched at their expense—nay all our wealth & all our greatness are owing to the forbearance & kindness that our ancestors received from the Indians. And is it yet to be questioned whether we are under obligation to impart to them those blessings, without which they must unavoidably soon become extinct?

The cause in which the "American Society" has embarked, will commend itself to every mind that is not corrupted by covetousness, and to every heart that is not made of adamant. It is the cause of humanity, of justice, of God. And if we have regrets that the Society is constituted just as it is, it is only because we fear it will not accomplish the amount of good it proposes—and because a different organization in some points, would have imparted to it more efficiency and ensured greater success.

COLONIZATION IN HAYTI.

The last New York Observer contains a correspondence between Mr. Loring D. Dewey, Agent of the American Colonization Society, and President Boyer, on the subject of colonizing the free blacks of this country in the Island of Hayti. The enquiries made of the President by Mr. Dewey, were not proposed by him in his official capacity, but as a private individual. The following are the enquiries:

1. Were a number of families to migrate to Hayti, would your government defray any part of the expenses of the voyage, assign them land to cultivate, and aid them to stock their farms?
2. To what extent would your government encourage emigration—how much allow to each family for expense of passage—how much land to each family—and how much aid to stock each farm—and to how many families or individuals would all this assistance be given?
3. What encouragement would be offered to mechanics and merchants?
4. Though no assistance were given, would the opportunity to come and settle in your island be any to any and to all who might choose to migrate there, be given in the same unrestricted manner in which our government gives it to all emigrants from other countries—what would be the cost of lands to such, and could they obtain it in large quantities, so that numbers could settle down in the same neighborhood?
5. How far is toleration extended to different religions?
6. What are your laws in reference to marriage and what is the state of society in this respect?
7. How far are schools supported?
8. Would your government allow the Society to plant a colony in your island, having its own laws, courts and legislature, in all respects like one of the States of the United States, and connected with & subject to the government of Hayti, only as each state is with our general government, and would land be furnished for such a colony?

The President's reply is dated April 30, 1824. After expressing in general and strong terms, his desire to be instrumental in raising the character and promoting the happiness of the race referred to, he answers each question definitely. We give the substance of his answer to each.

1. "If a number of families, &c. The government of the republic will aid in defraying part of the expenses of the voyage of those who cannot bear them. The government will give fertile lands to those who wish to cultivate them, will advance to them nourishment, tools & other things of indispensable necessity until they shall be sufficiently established to do without this assistance."
2. "To what extent in number, &c. No matter what number of emigrants, all those who will come with the intention to submit themselves to the laws of the country shall be well received. For the rest, the utmost good will to the newcomers, shall be the basis of the arrangements."
3. "What encouragement will be given to Mechanics and merchants, &c. They shall have perfect liberty to labour, in their respective professions. The only privilege will be an exemption from the law of patent for the first year."
4. "Will opportunity be given, &c. All those, I repeat it, who will come, shall be received, no matter what may be their number, provided they submit themselves to the laws of the state, and to the essentially liberal and protecting, and to the rules of the Police which tend to represent vagrancy, to maintain good order, and to confirm the tranquility of all. The emigrants will be distributed in the most advantageous manner possible, and those who may desire it, shall be placed in the neighbourhood of each other."
5. They shall not be meddled with in their domestic habits, nor in their religious belief, provided they do not seek to make proselytes, or to those who profess another faith than their own."
6. "What are your laws relative to marriage, &c. Marriage is encouraged, and good husbands and wives enjoy the same consideration as in other civilized countries."
7. "How far are schools, &c. Every where, where there is a sufficiently numerous population, the government supports."
8. "To practice any professions or pursue any trade, it is necessary in Hayti to buy a patent, a Grocer, &c. do in New-York.—Edw. Obs.

to instruct the youth in the principles of
... Will your government permit, &c.?
That cannot be. The laws of the Republic are
... and no particular laws can exist. Those
... being children of Africa, shall be Hay-
... as soon as they put their feet upon the soil
... they will enjoy happiness, security,
... such as we ourselves possess, however
... declare the contrary.

President Boyer has sent funds already to this
country, and a confidential Agent has arrived at
Philadelphia, with a view to facilitate the emi-
gration to Hayti, of such Africans as are disposed
to go. He disclaims altogether the motive of
wishing to increase the population of his coun-
try, and avows himself animated only with a
desire to serve the cause of humanity.

The Editors of the Observer suggest that for vari-
ous reasons the American Colonization Society
will not probably embark in this scheme. It would
bring the blacks of the Southern States too much
into contact with the free blacks of Hayti, and
might prove deeply injurious to that section of the
country. But they propose the formation of "a
Society in the Northern and Eastern States wholly
and avowedly distinct from the American Society,
for the special purpose of promoting Colonization
in Hayti." This would not interfere with the
plans of the American Society, and would even
promote their object. Let that society still pursue
its original scheme of colonizing only in Africa.
This suggestion is certainly an important one, and
we hope it will be met with a promptitude and
energy proportioned to the magnitude of the object.

CUMBERLAND CONFERENCE OF CHURCHES, ME.
A meeting of this body was held in New Glou-
cester on Tuesday and Wednesday of last week.
"The Representation from the churches was full."
"The assemblies at the times of religious exercises
were large and crowded;" a deep interest in the
various exercises was manifested.

All the Congregational churches in the county,
except four, are connected with this body by their
acceptance of the Constitution. Delegates were
received from similar bodies in York and Oxford
counties.
Sermons were preached on this occasion by the
Rev. Mr. Cogswell, of Saco, from Rom. 6: 6; and
Rev. Mr. Cummings, from Rev. 2: 1. A report on
the state of the churches, was read by Rev. Mr.
Stone. Addresses by Mr. Sewall and Mr. Rand.
Communion service, by Messrs. Sewall, Greely,
and Cogswell.

Measures were taken to increase the funds for
the assistance of destitute churches and towns in
the county. The system of charity toward the
poor and feeble of Christ's flock, adopted by these
Conferences, forms one of their loveliest features and
strongest bonds.

BAPTIST CONVENTION OF MASSACHUSETTS.
The draft of a Constitution has been made and
forwarded to the several Baptist churches in the
state, for their consideration. The objects con-
templated by the Convention, are—1. The increase
of fellowship between the several churches. 2.
The assistance of destitute churches. 3. The
better management of Foreign and Domestic Mis-
sions. 4. The education of pious and indigent
youth for the ministry. 5. A union of effort with
Baptist brethren in other States.

The business of the Convention, is to be divided
into Statistical, Charitable, and Miscellaneous.
The Body is to be composed of delegates from the
several Associations, in the proportion of one dele-
gate to every five churches. The officers proposed
are a Moderator, Clerk and Treasurer.

PRINCETON THEOLOGICAL SEMINARY.
From a report made to the General Assembly
at their late meeting, it appears that the Perma-
nent Fund of the Institution is \$22,012, 21—be-
side which, \$23,362, 45 have been received to-
wards the endowment of three Professorships—
making in the whole \$44,374, 66. The debts of
the Institution amount to \$11,000. The current
expenses of the year are estimated at \$4,880.—
To meet these expenses, the Assembly have at
their disposal \$3,606, 47, leaving \$1,254 to be ob-
tained. To provide for this balance, it is recom-
mended to the churches under the care of the As-
sembly to make collections for the contingent
fund. Rev. Dr. McDowell is appointed Gener-
al Agent to solicit funds, at his discretion as to
means and places—Rev. H. R. Weed, Rev. Drs.
Green, Niell, and Ely, with R. Ralston and J.
McMullin, Esqrs. are also appointed special
agents.

RICHMOND, VA. TRAC. SOCIETY.
At the fourth annual meeting, 24th ult., prayer
was offered by the Rev. Mr. Hoge—the Report
and Treasurer's account were read and accepted.
From this report, it appears that at the close of the
last year, there were on hand, 37,766 pages of
Tracts—that 32,520 pages have since been pur-
chased—that of these, 36,790 pages have been
sold for cash—that 2,458 pages have been deliv-
ered to subscribers—that 6,756 have been gratui-
tously distributed. The whole amount of tracts
distributed since the formation of the Society is
281,755 pages, and there are on the deposito-
ry 24,232 pages.

EDUCATION OF AFRICANS.
At a meeting of gentlemen in New-York, May
14, to consult on the best mode of providing liter-
ary, moral and religious instruction for the Ameri-
can Colonies in Africa, Rev. Dr. Griffin, F. S.
Key, Esq. Rev. W. Patton, Rev. L. D. Dewey,
and Mr. S. E. Morse, were chosen a committee to
correspond with gentlemen in different parts of
the country on the subject, and to devise mea-
sures. A circular has been issued, enquiring what
an Education Society shall be formed in con-
nection with the Colonization Society, or as an
independent Board—whether, after the academic
course is finished, each denomination shall have
the conducting of the theological course of its be-
neficiaries, in a divinity school established on the
ground or elsewhere—whether the Society or
Board shall send any part of the young men to Af-
rica as missionaries—where the college shall be
located—and whether the view of the Society
shall be confined to the Colonies, or extended to
the African race.

The reason of proposing measures of this kind,
is simply the great sacrifice of life that has been
and still must be made, by European and Ameri-
can missionaries on the coast of Africa.

DARTMOUTH COLLEGE EDUCATION FUND.

This fund of ten thousand dollars was establish-
ed on the 9th of April last,—the whole sum hav-
ing been on that day subscribed. The interest
only is to be expended—the principal is to remain
forever a permanent fund for the education of pi-
ous indigent young men at Dartmouth College.—
Many worthy examples of liberality have been
shown in this case, and the success of the plan
augurs well not only to the institution, but to the
interests of religion in New Hampshire.

MISSIONARY SOCIETY OF THE REFORMED DUTCH CHURCH.

The annual meeting of this Society was held
in New York, on Monday of last week. Several
interesting addresses were delivered after the
reading of the Report by distinguished clergymen.
The Society during the past year have employed
12 missionaries, besides aiding in the support of
the gospel in eight parishes. The Society has at
present about 40 auxiliaries, and funds to the
amount of \$600 in the hands of the treasurer.

NEW HAVEN SABBATH SCHOOL UNION.

A Sabbath School Teachers' Society is establish-
ed. All the teachers must sustain a fair character
for piety, and be admitted by an unanimous vote
of the Society. A weekly meeting is held for pray-
er, and for devising plans to advance the interests
of the school. The teachers are to hear the les-
sons of their scholars without prompting, and to
converse with them in a plain and familiar man-
ner on the subject of their lessons, and of religion.
If any of the children are absent from the school,
their teachers are to call on their parents during
the week to ascertain the cause. The number of
scholars in regular attendance is 270. They re-
cite almost entirely from the "Scripture Lessons,"
(a book stereotyped in Philadelphia). They are
not so much encouraged to commit a great deal,
as to understand a little. The object is not to
strengthen the memory, but to save the soul.—
The scholars are rewarded chiefly by the privi-
lege of drawing books from the School Library.—
A little monthly publication entitled the "Teacher's
Offering, or Sabbath School's Magazine," is
given to such as are distinguished for diligence
and punctuality. The expenses of the school are
defrayed by an annual subscription, obtained from
the most respectable citizens.

**Protestant Episcopal Sabbath School Society,
N. Y.**—There are thirteen schools at present un-
der the direction of this Society, (three having
been added the past year) containing 1901 schol-
ars.

Sabbath Schools.—It is but about forty years
since the Sabbath School was first instituted.—
Now nearly eleven hundred thousand human be-
ings are enjoying its privileges.

Regard to the Sabbath.—The great transporta-
tion companies lately established on the Canal be-
tween Albany and Buffalo, have set an example
worthy of imitation—they start no boat on the
Sabbath. And one of these companies, says a
writer in the New-York Tract Magazine, in its
printed instructions for the management of its
boats, requires them to stop from 6 o'clock, A. M.
to 6 o'clock, P. M. on the Sabbath. This may
lead to still better things.

Free Blacks.—It is stated, that in Providence,
R. I. there are 12 or 1500 persons of this descrip-
tion—and as a body, they are more ignorant, vi-
cious and degraded than any other part of the po-
pulation.

**Statistics of the Presbyterian Church in the U.
States.**—From the Synodical and Presbyterial re-
ports presented to the General Assembly at their
late session, it appeared that there are under
the care of the Assembly 13 Synods, 77 Presby-
teries, 1679 congregations, and 1027 ministers.—
The number of vacant congregations is 769; li-
cenciates 173, and candidates 195.—The number
of communicants added during the past year is
10,431, and the whole number of communicants is
112,955. The number of adult baptisms during
the year has been 2120, and of infant baptisms
10,642. The amount of collections for missions
\$6,765; for commissioners' fund, \$2,692; for
Theological Seminary, \$1,465; for Presbyterial
fund, \$370; & for Education fund, \$7,928.—Obs.

Mission at Green-Bay, Michigan.
The Executive Committee of the Domestic and
Foreign Missionary Society has determined on the
establishment of a Mission School among the Me-
nominie Indians at Green Bay, Michigan Territo-
ry, and it is expected a commencement will be
made in the course of the ensuing summer.—
These Indians, together with the Windagoes, are
without Missionaries, and anxious to receive in-
struction. The Society has already devoted some-
thing to their benefit, under the direction of its
agent residing among them. The hope is now en-
tertained that the liberality of Episcopalians will
enable it to do much more.—Philadelphia Recorder

REVIVALS OF RELIGION.

**Extract of a Letter from Rev. C. W. Fuller, Pas-
tor of a Baptist Church in Dorset, Vermont, to
The Publisher of the Watchman, dated May 25.**
I was lately called to spend a Lord's day in Rut-
land, Vt. where I learnt that the little church which
in the last autumn was organized with only 15
members, has now increased to between 40 and
50. The gentle dew of heavenly grace have
been so constantly distilling upon this little branch
of the Lord's planting, that it may be said to have
received unremitted refreshings from the time of
its origin. A deacon, whose family has been sig-
nally distinguished by God, in making six of its
members the subjects of his grace, informed me
that the first visible tokens of this work of salva-
tion were apparent at a conference meeting, in
which he communicated the exercises of his mind
in relation to the moral state of the people, and his
anxious desires for the prosperity of Zion in
that place. He was followed in his remarks by
five or six other brethren, whose minds had been
impressed in a similar manner. So deeply had
they felt for the cause, and so ardent had been
their desires for the good of immortal souls around
them, that even in the silent hours of midnight,
when others around them were locked in slumbers,
they, like Jacob, had been wrestling with God.

There is likewise an extensive revival on the
Hudson river, between Lansingburg and Lake
Champlain, in the towns of Kingsbury, Queens-
bury, Moreau, Northumberland, &c. A glorious
work of grace has also very recently commenced
in Salem, N. Y. More than one hundred have
been hopefully brought to the knowledge of the truth in
that place, and more than five hundred in the
neighboring towns named. In White Creek under
the labors of Elder Tinkham, a gentle shower of heav-
enly mercy is now descending. The same pre-
cious blessing is also granted in Pownal.

Revival.—We learn from New-England, that
the work of the Lord is still progressing in that
city, in the Baptist church and society under the
pastoral care of Rev. E. Loomis, and that eighteen
persons have been baptized.—Ch. Sec'y.

ORDINATIONS.—Ordained, on Wednesday, June
9, Rev. BENJAMIN WOODBURY, over the first Con-
gregational Church & Society in Falmouth, Mass.
Introductory prayer by the Rev. Mr. Cogswell, of
Yarmouth; Sermon by Rev. Dr. Woods, of Andover;
Ordnation Prayer by Rev. Mr. Fish, of Marsh-
pee; Charge by Rev. Mr. Pratt, of W. Barnstable;
Rt. Hand of Fellowship, by Rev. Mr. Shores, of
Falmouth; Address to the people by Rev. Mr.
Green, of Boston; Concluding Prayer by Rev. Dr.
Woods; Benediction, by Rev. Pastor ordained.

At Middletown, Ct. June 10th, Rev. Enoch
GREEN, jr. was ordained as an Evangelist, by the
Connecticut Baptist Convention.

In the first Baptist Church in Lyme, Ct. April
22d, Rev. NATHAN WILDMAN was ordained to
the work of the Gospel Ministry.

May 26th, Rev. DANIEL G. SPRAGUE was in-
stalled Pastor of the Church and Society in Hamp-
ton, Ct. Sermon by Rev. Mr. Dow of Thompson.

Dickinson College.—Rev. Alexander McClelland,
Professor of Philosophy and Belles Lettres, is elec-
ted Principal of this College in the room of Dr. J.
M. Mason resigned.

Amherst College.—The Committee appointed
by the Legislature, to investigate the concerns of
this institution, have given notice, that they will
meet at Boltwood's Hotel in Amherst, on Monday,
the 4th of Oct. next, for that purpose.

In the library of the King of Wurtemberg are
four thousand editions of the Bible, in the differ-
ent European languages. 215 are in English and
290 in French. These latter, of course, were most-
ly, if not wholly, printed at Catholic presses.

A society for the reformation of juvenile offenders,
discharged from prison, has lately been established
at Guildford. It is likely to be eminently useful;
several young men have been restored to their re-
latives with great promise of amendment.

New-Hampshire State Prison.—The income of
this prison, during the year ending May 31, was
\$2,799, 61, more than the expenditures. No part
of the appropriation of last year has been drawn,
& no appropriation is required for the year ensuing.

POLITICAL.

FOREIGN.

Fall of Lima.—By a late arrival at Baltimore
from Jamaica, we learn that accounts had been
received, at the last mentioned place, from the
Spanish Main, bringing information that Lima and
Callao had both fallen into the hands of the Royal-
ists. Troops were collecting along the coast,
viz. Carthagena, &c. to send by way of Panama
to the south as fast as possible. The Royalist
force was computed at about 8000 men, being
2000 more than the force of the Patriots. Another
engagement was expected shortly to take place,
and fears were entertained of the defeat of the
Patriots.

Latest from France.—By an arrival at New York,
Paris papers have been received to the 11th of
May. By those we are informed that a division
of the French troops, which had left Spain and re-
mained on the Frontiers had marched on their re-
turn. The garrison of Bayonne was to set out on
the 4th of May, and it was said upwards of 20,000
French troops would re-enter Spain in the course
of that month.

PARIS, MAY 9.—Convention with Spain.—The
Convention between our Sovereign and his Catholic
Majesty, relating to the continuance of French
troops in Spain, which was signed at Madrid the
9th February, has been ratified by both Courts.
It stipulates that a *corps d'armee*, of 45,000 men,
shall remain in Spain till the 1st July, 1824, unless
his Majesty our Sovereign, shall deem it expedient
to recall it at an earlier period; and unless the
high contracting powers shall deem it expedient to
renew the Convention upon the bases. The French
Commander in Chief is to fix his H. Q. at Madrid,
and concert matters with the Spanish government.
The troops are to garrison Cordova, Badajoz, St. Se-
bastian, Barcelona, Pamplona, Corunna, and ten
or more other places, if found necessary; and the
Commanders are to have the authority of Spanish
Military Government with regard to military
police; and to send gendarmes to preserve peace
whenever necessary. The troops are to be paid
by France, excepting the difference of pay be-
tween the peace and war establishments, which is
to be paid by Spain; who is also to furnish bar-
acks, store houses, &c. for the troops. The other
provisions of the treaty are very liberal, and indi-
vidual disturbers of the peace, &c. are to be tried
by Spanish tribunals.

Five millions of the French loan has reached
Madrid, and will be appropriated to the equipment
of the expedition preparing at Cadiz for S. America.

The late accounts from Spain represent that
disquietude and insubordination were increasing.
At Saragossa and other places great tumults had
occurred, in which several lives had been lost.

Lisbon, May 2.—War exists between this king-
dom and Brazil; and an expedition is preparing
with all despatch for that colony to be command-
ed by Gen. Bernardo de Silveira, with Gen. Car-
los de Saldanha, for his Lieutenant; both well
known for their exploits in the peninsula war.

Vienna papers repeat that the Russian govern-
ment had proposed to recognize the Independence
of Greece, and that Austria, France and England
will probably agree on some terms to make the
Grecian provinces an independent state.

War in Africa.—The late London papers ap-
pear to discredit, at least in the extent, the news
of the defeat of the force under Gov. McCarthy, by
the Ashantee negroes.—The scene of this force is
a large distance from the Christian settlements of
Mesurado and Sierra Leone.

The Society of Geography in Paris, at their late
meeting, offered a premium of three thousand
francs, as an encouragement to undertaking a
journey in Africa, for a manuscript and detailed
description of the ancient Cyrenica. The author,
to be entitled to the premium, must explore the
country extending from the Mediterranean to the
Desert of Barca, and from the Gulf of Bombay on
the east to that of Sidra on the west, determining
the geographical position of all the important places,
examining the ruins, the languages of the
people, preserving fac similes of the monuments,
&c. The prize is to be declared at the first gen-
eral meeting in 1826. The second premium is of
1200 francs, for determining the direction of the
chains of mountains in Europe, their ramifications,
and their successive deviations in their whole ex-
tent. The third premium is of 1200 francs, for a
memoir upon the people of the islands in the Pacific
Ocean. Four other prizes were offered for
memoirs upon different subjects, to be decreed at
the time above mentioned.—(Daily Advertiser.

DOMESTIC.

Internal Improvement.—By a law of the last ses-
sion, the President was authorized to cause the
necessary surveys, plans and estimates, to be made
of the routes of such roads and canals, as he may
deem of national importance, in a commercial or
military point of view, or necessary for the trans-
portation of the public mail; designating, in the
case of each canal, what parts may be made cap-
able of sloop navigation; the surveys, plans and
estimates for each, when completed, to be laid
before Congress. For these objects, the President
is authorized to employ two or more skilful civil
engineers, and such officers of the corps of Engi-
neers as he may think proper, and the sum of thirty
thousand dollars is appropriated for defraying the
expenses.—Daily Adv.

A line of stages now runs from Albany to White-
hall, through this place, three times a week; and
a line has also been established from this place to
Boston, which runs three times a week, passing
through Manchester and Chester, Vt. and Keene,
N. H. [Saratoga Sentinel.

GEORGIA.—Gov. TROUP, of Georgia, address-
ed, under date of the 24th April, a letter to the
Secretary at War, expressing, in strong terms, his
surprise at the document which the President lat-
ely presented to Congress on the Cherokee lands.
The Governor says, that the avowal, by the Presi-
dent, of these principles, and the assertion of these
facts involve the destruction of the compact be-
tween Georgia and the United States, make it null
and void, and leave no alternative to Georgia but
acquiescence or resistance!

The Secretary of the Navy has ordered the
North Carolina ship of the line to be fitted out,
and to be ready for sea in three months. She is at
Norfolk, and it is said, will be ordered to bring the
Marquis DE LAFAYETTE to the United States.

A shepherd and shepherdess, with their dogs,
from the Mountains of Germany, have arrived at
Charleston on their way to the plantation of Col.
Breithaupt, who has an extensive sheep walk in
Edgefield district.

New Subscriptions for shares to the amount of
\$500,000, in the important Canal making between
the Delaware and Chesapeake, are opened.

By the correct table of distances, from Boston to
the Springs published last summer, in which
the route through this town, Chester and Manches-
ter was compared with that through Worcester,
Northampton and Albany, the difference in favor
of this (the northern route) we found to be at least
10 miles. The roads are excellent, all the way,
with but two or three toll-gates the whole distance
to this place. [Keene Sentinel.

Roses.—The collection of Roses in the Linnean
Garden in the city of New York exceeds three
hundred varieties, including those denominated
Black Roses, which however are only of a dark
purple colour. A number of new varieties have
recently been produced by sowing the seeds of
the finest kinds, after having united the qualities
of the different flowers by artificial mixtures of
the pollen.

Crops in Virginia.—The Petersburg paper of
the 8th inst. says, "the early wheat is nearly ripe
for the scythe, and there is every prospect of a
fine harvest. So far, the season has been very
favorable to the growing corn and young tobacco.
The forward cherries have been more abundant,
and of better quality than we have known them
for some years; while in regard to other fruits,
the promise is quite flattering."

**On Wednesday last, as a large number of citizens
and others, were employed in raising the frame of
the new Congregational Meeting-house in Win-
throp, between 40 and 50 of them were standing
on a beam, about 25 feet above the lower floor,
when the spar which supported the beam gave
way, and the beam instantly broke in the middle,
and upwards of thirty of the men were precipi-
tated to the floor, buried beneath the fragments of
the timber, and most of them severely wounded,
and one or two literally crushed to atoms. The
scene was awful, and the lamentations of friends,
and the shrieks of the sufferers, mingled with
the groans of the sufferers, were heart appalling.
Of the 37 who fell, two of them, Mr. Warren Pul-
len, and Mr. Paul Ladd, of Wayne, died a short
time after being taken from the frame, both leav-
ing widows. Twenty-four others were severely
wounded. The remaining eleven were but slightly
injured. The sufferers were principally under the
middle age, and were among the most hardy
and active men of the vicinity. They belonged
to Winthrop, Wayne, Readfield, and Monmouth.
Seven who were on the frame, caught by the firm
part of it and escaped unhurt. Two men leaped
off the plate, one escaped injury. Those who were
standing on the floor beneath, were warned of their
danger by the cracking of the timber above them,
in time to secure their retreat. The lives of four
of the wounded were despaired of at the last date.**

Distressing Occurrence.—On Monday afternoon
the sloop Volant, Capt. Burrill, on her trip
from Weymouth to this city, was struck with a
squall between Long Island and Moor Head, and
immediately upset. The Hingham packet Rapid
was about a mile and a half ahead of the Volant,
and seeing her go over, immediately put away to
her relief; and sent a small boat, with hands and
axes, made an aperture in her quarter, and suc-
ceeded in saving Mrs. Bates and her daughter, and
two gentlemen passengers, and took out the lifeless
body of a boy, aged about seven years, son of Mr.
Joshua Sampson, of Weymouth. Two others were
in the cabin drowned, which they were unable to
get out.—One, Mrs. Cushing, of Weymouth, aged
about 25 years; the other, a daughter of Mr.
Thomas Allen, of this city, aged about 12 years.
Those on deck were saved by clinging to the ves-
sel. The Passengers were about 11 in number.

Store Breaking.—On the 8th May last, a store at
the south end, Boston, occupied by Eliot C. Hills,
was broken open in the night time, and about
three hundred dollars worth of goods stolen there-
from, consisting of silks, woolen goods, &c. In the
course of 48 hours some boys found a part of the
goods, under a store owned by Messrs. Stone &
Crosby, near Cambridge bridge. In the evening
watches were set to find out the persons who went
after them. Before 11 o'clock at night, they suc-
ceeded by the assistance of Mr. Reed, the constable,
in committing to jail four persons concerned in
the larceny, viz:—Frederick Burns, Enoch Hurst-
burt, Gregory O'bray, and Timothy Hew. They
were examined before the Police Court on the
Monday following. Hew pleaded guilty—the other
three plead not guilty. They were severally
bound over in the sum of \$1000 each. On Monday
last they were all tried before the Municipal Court
—had no Counsel—the jury were out ten minutes,
then returned a verdict of GUILTY. They were
severally sentenced to the State Prison, 10 days to
solitary confinement, and 3 years to hard labor.

Murders apprehended.—The murderers of Mr.
Elisha Cross who was shot in Gates county, N.
Carolina, on the 23d January last were lately ap-
prehended in Petersburg Virginia.

MASSACHUSETTS LEGISLATURE.
In SENATE.—Thursday, June 10.—The Sec-
retary of State delivered a Message from the Gov-
ernor, together with certain documents, relating
to the claim of this State on the General Govern-
ments. This message gives a concise view of the
history and situation of the claim, and states that
"the National Government have manifested the
most friendly disposition to accelerate its adjust-
ment at the approaching session of Congress."

Friday, June 11.—Resolves passed on the sub-
ject of the boundary line between this State and
Connecticut: Relating to pay of Deaf and Dumb
persons: Regulating the form of returning votes
for Electors of President and Vice President, &c.
Saturday, June 12.—The Committee on the
subject of the Hon. James Lloyd's letter relating
to a canal from Buzzard's Bay to Barnstable Bay,
reported that the same be referred to next session.
Sundry resolves, relating to the Massachusetts
Claim on the General Government were reported
and passed in concurrence.

The Pay Roll of the Senate, amounting to
\$1742, was read and accepted.

House. Friday, June 11.—On motion of Mr.
Phillips of Salem, a resolve passed, requesting
the Governor and Council to make such arrangements
as might secure to the Marquis De La Fayette, on
the event of his visiting this country an honora-

ble reception on the part of the State; and was
unanimously adopted in both branches.

A resolve passed requesting the Governor and
Council to write to the Governor of Connecticut
on the subject of an amicable adjustment of the
boundary line between the two States.

A resolve passed for granting \$600 for the sup-
port of certain Deaf & Dumb children at Hartford.
Saturday, June 12.—The Committee on the
subject of Congressional Districts reported that it
was inexpedient to make any alteration, which
report was accepted.

The Committee on the Pay Roll reported their
Pay Roll, amounting to \$10,194.

The Secretary came in with a message from the
Governor, informing the House that he had ap-
proved of forty acts, passed at the present session,
and that the Legislature was prorogued to the 1st
Wednesday of January next.

The following are the most important Acts passed:
An act in addition to an act entitled an act, in
addition to an act, defining the general powers &
duties and regulating the office of Sheriff.—An
act in addition to an act entitled an act, to regu-
late the exportation of smoked Herrings, &c.

Acts to incorporate—The East India Marine Hall
in Salem.—The Atlas Insurance Company.—
The Asiatic Bank.—The Globe Bank.—The
Oriental Insurance Company in Salem.—The
Boston and Canton Manufacturing Company.—
The Danvers Cotton Factory Corporation.—
The Plymouth Cordage Company.—The Prop-
rietors of the Monitorial School in Boston.—
The Central Turnpike Corporation.—A Turn-
pike road from Cambridgeport to Watertown.—
The Cotton Power Works Company.—The
South Church in Dedham.—The Trustees of the
Ministerial Fund of the Congregational Society
in the town of Leicester.—The Christian So-
ciety in Haverhill.—The First Universalist So-
ciety in Haverhill.—The First Universalist So-
ciety in Hardwick.

Acts in addition to acts—For incorporating the
Proprietors of the Boston Pier, otherwise called
the Long-wharf in Boston.—To incorporate the
Proprietors of the Branch Church in Salem.—
To incorporate the President, &c. of Merchants'
Bank in Boston.—To incorporate the Suffolk
Insurance Company.—To incorporate the Manu-
facturing Insurance Company of Boston.—To
incorporate the President, &c. of the Columbian
Bank.—To incorporate the President, &c. of
the Eagle Bank.—To incorporate the Trustees
of the Greene Foundation.—To incorporate the
Commonwealth Insurance Company.—To es-
tablish a fund for the support of the Gospel Min-
istry, in the South Parish of the town of Reading,
and to appoint Trustees for the management
thereof.—To incorporate the Marblehead In-
surance Company.

DEATHS.

In Boston, James Dabney, aged 14 mo., youngest
child of Mr. Oliver Mills; Mrs. Elizabeth C. Moore,
wife of Mr. Joseph C. M. 31; Mrs. Lydia Stevens,
formerly of Newburyport, 64; and her son, Mr.
William M. Stevens, 37; Mrs. Elizabeth Cross,
wife of Mr. Othaniel C. 35; Mrs. Mary Ann Not-
tage, wife of Mr. Wm. H. N. 20; Harriet Knowles
3 years, and John Henry, 1 year, only children
of Mr. John Chasell; Mr. Philip Sery, 45; Mr. John
Wilkins, 71; Mr. Mathew Hammond, 48; Samuel
Parkman, Esq. 72; Mrs. Mary A. Farrar, 71;
Catharine Mahony, 23; Charles Ramsdell, 9;
Gustavus Tuckerman, jun. 4; Mr. Samuel S.
Parkman, 33; Mr. George Martin, of Kennebunk.

In Charlestown, Mr. Henry F. Dunne, 39;
Mary, twin-daughter, of Mr. David Fodick, 9;
Charles, son of Mr. Thomas Hunsdell, 8 mo.—
In Salem, Miss Mary, daughter of Mr. Nathan
Adams, 17; Mr. Stephen H. Bell, 23.—In Boxford
Mr. Samuel Peabody, 56.—In Waltham, Mrs. Bath-
sheba Rayne, 42.—In Worcester, Mrs. Elizabeth
Brazier, wife of Samuel B. Esq.—In East Sudbury,
Madam Martha Bridge, relict of Rev. Josiah B.
83.—In Bolton, Elizabeth, eldest daughter of Mr.
March Chase.—In Southampton, Mr. Asahel Strong
about 70; Mr. Paul Searl, 53.—In Nantucket, Mr.
Zabdiel Gynn, 71.—In West-Cambridge, Mr.
Abner Locke, 23, youngest son of Mr. Benja. L.
Esq.—In Hampden, Mrs. Abigail, consort of Mr.
James Cary, 26. Her death was occasioned by
falling into the fire while in a fit.—In Franklin,
4th inst. Mr. Nathaniel Thayer, 71.—In Haver-
ford, Mass. May 29, Mrs. Deborah, wife of Mr. Mar-
bury Turner, 63.

In Concord, N. H. Mrs. Abigail Hoyt, 88, widow
of Mr. John H.—In Plymouth, N. H. Col. David
Webster, 85.—In Hallowell, Me. Mr. Ephraim
Lord, 53.—In New York, 3d inst. Mrs. Deborah
Swift, 62, amiable consort of Dr. Foster S. of the U.
S. Army.—In West Chester, N. Y. Gen. Thomas
Thomas, 80. He was a revolutionary officer.—In
New York city, 9th inst. Norman McLeod, Esq.
of this city, 70; Capt. Josiah Clark Page, formerly
of Salem; Moody M. Moore, of Boston.—In New-
York State, Drake Seymour, Esq. killed by the
accidental discharge of a gun, when on a shooting
party.—In England, the Bishop of Chichester, 90.

In Portland, Mr. Josiah Baker, aged 83—the
oldest native male inhabitant of that town; Miss
Charlotte Neal, daughter of Mr. Bartlett Adams, 17.

Drowned, in Gorham, on Thursday, last week,
two young men, named Joseph Mayberry and John
Elder. They belonged to a party of men, who
were building a bridge on Little River. After
dinner they returned to work sooner than others.
While diverting themselves upon a raft, it parted,
and plunged one of them into the water. The
other followed to rescue his companion, was seized
by him in his dying struggles, & both perished.

Washed overboard, while on his passage from
Philadelphia to Liverpool, Capt. Ezra Bowen.—
His wife was a passenger with him.

Distressing Calamity.—A Mrs. Currie, with her
sister, Mrs. Jones, and two infant children were
drowned, recently, near Leesburg, in

POETRY.

From the Providence American.

The following lines were written by a Lady of Rhode Island, in memory of a child to whom the author was related. Their simplicity and tenderness will recommend them to the taste and affections of the lovers of genuine poetry.

There is a flower to summer known,
Whose leaf will fade as soon as blown:
Yet, for the transient space it lives,
So rich a breath its blossom gives,
It seems embodying all the powers
Of fragrance rare, that other flowers
Have breathed throughout their longer prime.
In the brief moment of its time.

So bloomed our Arabella, here;
Scarce did the bud of life appear,
When lo, in childhood's opening hour
Death preyed upon that charming flower!
Yet like the aloe's short-lived bloom,
Her soul exhaled such strong perfume,
That centered in her life appears
All that would bless and charm for years!

In all she did, or spoke, or sung,
A nameless spell about her hung,
An air so sweet, it seemed to tell
She was not long on earth to dwell.
Whether the joy devoid of guile,
Dimpled her mouth with pleasure's smile,
As the light frolic she pursued;
That suits with childhood's happy mood;
Or when she tried each infant art,
To wind about the parent's heart,
Would print her little lips and smile,
Full pleased with her successful wile;
Or when upon her bended knee,
From the blest lips of purity,
She breathed to Heaven her holy prayer;
Or when her gentle voice would raise,
In notes of love, her Saviour's praise;
And soft this sacred lay would sing,
"Sweet is the work, my God, my King."
In all a lovely spirit shone,
Too heavenly for the world to own!

Alas! her tender warbling breath
Is hushed, forever hushed in death;
And that still heart within the bier
Can feel not e'en a parent's tear!
But faith will raise the streaming eye
To worlds where nought can ever die,
Where the young cherub waves his wings,
And her eternal anthem sings,
And waits the hour when those who mourn,
Like her shall be to glory borne!

MISCELLANY.

From the Religious Intelligencer.

COLONIZATION SOCIETY.

We have received the Seventh Annual Report of the "American Society for Colonizing the Free People of Colour of the United States."—A considerable part of the information contained in this publication, and an account of the last annual meeting of the Society, have already been laid before our readers. Dr. Ayres, who has been an agent of the Colonization Society, arrived at Baltimore on the 10th of February last. He states that he left the Colony in a state of prosperity.—A division of lots was made in August 1823, but agricultural pursuits were interrupted by the conduct of the natives, who did not become peaceable and friendly until November. A considerable dissatisfaction was manifested by the early settlers on the distribution of lots, but those who were taken out last, with the exception of two, accepted their lots, and have commenced agricultural labour. It is believed that their plantations will soon be handsomely improved. Dr. Ayres says, "I have thus accomplished the objects which I had originally in view when I accepted the appointment as Agent of your Society, which was to procure a situation for this unfortunate race of people on the coast of Africa, and to see each one settled on lands of his own, where, by a course of honest industry, he might procure a comfortable subsistence, and raise himself and posterity from that state of degradation in which he must ever be placed in this country, to a state of independence and happiness."

It appears that a grandson of King Shaker, an African Chief, is under the care of the Abolition city of Philadelphia. Dr. Ayres writes to the Committee of that Society, and communicates the feelings of the king on hearing of the existence and welfare of his grandson. Dr. A. also gives a more particular account of the return of the eleven liberated Africans, than we have before seen. Almost the whole of this interesting letter we shall print, reserving for a future number some remarks respecting the prospects of the colony.

"I took the first opportunity after my arrival in Africa, to send you communication to him; much gratified to have it in my power to shew the Africans that there were white men in the world who were actuated by very different motives from those with whom they had been in the habit of dealing. They have been accustomed to look upon the character of a white man, as a combination of all that debases human nature. You may therefore judge of the feelings of an aged and fond grandfather, (for they have human feelings) upon receiving intelligence of his long lost child. I accompanied your letter with an account of our settlement, and the object we had in view of returning the much injured Africans to the land of their forefathers."

He wrote me a very kind letter, (which I would have sent you, but it is mislaid) thanking me for the information, and requesting me to inform you of the great regard which he felt for the attention they had paid to his grandson. He begged me to assure the Abolition Society that he would remunerate them for all expenses they had incurred on account of his child. He seemed much pleased at the location of our colony, & wished to open a trade with us as soon as the rains should cease. There has another circumstance occurred, which, in conjunction with the above, may be said to have opened a new era to the view of the natives on this part of the coast.

The eleven Africans who were seized in Baltimore, and rescued from a piratical vessel, as you have doubtless heard by the newspapers, were last November delivered to me in Africa, by the captain of the schooner Fidelity. It was ascertained that they had been taken in war near our settlement, and sold to King Shaker, of Gallenos, and by him sold to the captain of a Spanish vessel.—This vessel was plundered by Captain Chase of Baltimore, and boldly brought into that port, trusting to his influence with certain persons of high standing, to elude the authority of our laws. But by the interference of E. Tyson, deceased, there was an investigation, and the slaves were detained until I arrived in that city, and took charge of them as Agent of the Colonization Society. Their case could not be decided before I sailed for Africa, but they were shortly after set at liberty and sent in the African packet to our colony, and delivered to my care. As they all preferred returning to their parents and families to remaining in our colony, they were permitted to do so.

When I went on board the vessel, though much emaciated, and reduced almost to a skeleton, they immediately recognized me to be the person who had the year before rescued them from slavery.—I had scarcely stepped my foot on deck before they were all around me, expressing by words and gestures the most heartfelt satisfaction for the favours they had received.

When the vessel was getting under weigh, yielding to early impressions, by which they had been taught to consider a white face and trenchery as inseparable, they concluded they were betrayed, and were again to return to America. They sprang below to get their bags, and were about to plunge

into the ocean, and swim to the shore with their bundles. On being assured I was about to restore them to their native towns, some of which were nearly in sight, their confidence was restored, and they contentedly went to work. When arrived at Sagary, our crew being sickly, I sent on shore for Charles Gomez, a native who had been educated in England, to come off with his boat, and take the captives on shore. He came off accompanied by several of the natives; and here a most interesting interview took place between these long separated acquaintances.

A circumstance attending this affair is truly characteristic of the African character. One of these captives had been taken by this Gomez two years before, in a war between him and the father of the captives, and afterwards sold to King Shaker. This captive was at first very shy of Gomez, and refused to go on shore with him, fearing the war was not yet over, and that he should be again sold to a slave vessel then lying in sight; but I assured him that he was in no danger; that I knew the war to be over; that Gomez was a particular friend of mine, and traded with me; and, in the presence of both, assured them that should Gomez attempt to do him injustice, I would not fail to chastise him. These assurances entirely overcame his doubts, and when told that his father and the fathers of two others of them were then standing on the beach, not knowing that their sons, whom they had long supposed were doomed to perpetual slavery, were so shortly to be restored to their fond embraces, they all stepped into the boat, and in a few minutes astonished their delighted parents on the shore. I was much pleased to see that Gomez appeared truly to enter into the feelings of those poor creatures at this time, although he had been the cause of all their sufferings; but that was considered by them as the fortune of war, and created no hostile feelings of revenge.

When taking my final leave of these poor fellows, they, pointing to their bags, filled with presents from Gen. Harper and Elijah Tyson, exclaimed, "See there!—them daddies in America, good man." These circumstances shew what entire confidence may be obtained over native Africans by good offices. I wish I could say it was possible to obtain the same degree of confidence over the coloured people of this country by any kindness whatever.

Does not this shew the proper field to operate upon in suppressing the slave trade? Send men among them capable of instructing them—let them be qualified in head as well as in heart—not avicious speculators, nor yet ignorant enthusiasts; but practical men, who can give the natives a living example of integrity of principle, and at the same time instruct them in other modes of obtaining the necessities of life. Let them be taught the benefit of employing their time in cultivating the earth—shew them that the labour of a man for one year will produce more than they can sell him for—create a market for all they can supply, and give them in exchange such articles as they want,—immediately their wars, which have been entered into merely to get slaves, the sale of which is the only method they know of to supply their wants, will cease.

I think myself authorized in this assertion, having witnessed the effects produced by the very limited trade which I opened with them for a short time while in the colony, and viewing the alacrity with which they entered into any new business which was proposed to them. I believe I am safe in saying there was more work performed within about forty miles of the Coast in six weeks, at the close of the rains, with a view of trading with our colony when the rains should cease, than had ever been done in any four years before. If the first impulse could produce this effect, what may be expected from a continuation of the same cause.

I have no doubt but that any expenses accruing to the Abolition Society on account of this lad, now under their care, will be faithfully discharged by King Shaker; and as it may be of immense importance to Africa hereafter, I hope the Society will spare no pains to have him properly educated and instructed in agriculture or the mechanical arts. Should he in future succeed to his grandfather's authority in the principal mart of the slave trade now on the coast, this fortunate circumstance may be the means of rescuing more unfortunate beings from the iron hand of slavery, than all the exertions of the society have done since its first establishment."

From the Portland Mirror.

FALLING INCIDENTS—No. II.

THE TENDRIOUS SABBATH.

There is nothing more irksome attending long journeys, than the impossibility of having quiet sabbaths. And Christians who have travelled will agree, that it is generally impossible, and always difficult. If you find an asylum in a private house; if you are received into the mansion of a friend, even of a pious friend, to whom the sabbath is honorable and delightful; still you cannot devote the day to God as you may in your own dwelling. You are a guest, a stranger. The family must be more occupied, to provide for your accommodation and comfort. Your host must devote his time to you; and you must forsake your closet to associate with him. It is much, if worldly conversation do not intrude, when friends meet after a long separation, and will perhaps separate again with the dawn of Monday. Perhaps your conversation is on religious subjects, & yet is not devotional. It relates to preachers, to churches, to prevailing doctrines or practices. You communicate religious news of your own region, and hear what pertains to your friend's vicinity. It relates to externals, and seldom becomes spiritual. It is not positively evil; it is but negatively good. It has little of the savor of piety; little of the solemnity which belongs to the sabbath; little that can profit the soul or honor God. The secret and family duties of the house are partially neglected, out of politeness to the honored guest. You do not meet as pilgrims and strangers, seeking another country, even an heavenly. Your host does not act up fully to the command, though it particularly includes the present case, and gives him full authority. It requires him to remember the sabbath day to keep it holy, with all that pertains to his household, and the stranger that is within his gates.

The greatest attention I ask from friends, with whom I may sojourn on the Lord's day, is that I may be admitted, for the time being, as one of the family; with no other care or accommodations; with the same liberty to appear or retire without ceremony.—As customs are, however, I generally prefer a public house; where though I may have no pious associates, I can use more freedom; where, if I have no sabbath myself, I shall interrupt none but those, who expect interruptions. It is a happy circumstance for travellers, that some pious people are willing to keep houses of entertainment; where the friends of Christ may find endeared brethren in their hosts, and enjoy their sabbaths with those who keep that holy day. But such in-keepers are rare, especially in towns and cities, and in those houses to which the public vehicles convey the stranger. These are usually kept by men who are engrossed with this world, whose object is gain, and who seldom consult the spiritual taste and wishes of their guests. It was in one of these Hotels, that I lately spent a long and tedious sabbath.

I arrived late on Saturday evening, and took lodgings where the stage coach carried me. It was a spacious hotel, where the best accommodations were provided for many guests. All was quiet when I arrived; and nothing gave intimation of unpleasant scenes for the morning. When I was summoned to the breakfast table, it contained about thirty persons, principally travellers. I was expected to take my meal at the public table; provision for my comfort required me to remain a great part of the time in the public rooms;

and when I sought retirement in my chamber, I was obliged to share it with another person, if he chose to enter. The guests had the manners of gentlemen. I heard no profaneness or clamour; I witnessed but little levity. They appeared evidently to acknowledge the sabbath as a day of rest, and to avoid what they would deem gross violations of its sanctity. But alas, what notions of a day of spiritual rest, and holy employment. What a total oversight of the special design of God, in setting apart the day for himself, and blessing it for the benefit of man. The pleasures of the table; the leading topics of news for the time; farms, merchandise, navigation, politics,—saluted my ears from every quarter. Some of the company seemed to think their conversation must have some bearing upon the day, and that some topic connected with religion should be introduced. But how far was it removed from religious conversation. Anecdotes of preachers, and of professors of religion; containing no direct censures, or even insinuations to their disadvantage; but void of instruction or practical utility. The effect was, the excitement of more levity than had appeared from any other subject. Conscience had required some allusion to the day. Fear of being deemed too serious checked them in their course, and converted their pretended observance of the sabbath into the greatest violation of it. They had yet committed. I felt a real relief, when the incongruous subject was dismissed, and those were resumed which were more in character for the speakers.

Most of the company attended public worship; and our host led all who were inclined to go with him, to a house where the gospel is preached in its purity. Then it was that the house of God seemed as the shadow of a rock under a burning sun; the gospel as a fountain of water in a dry and thirsty desert; as a house of divine entertainment, and heavenly refreshment; as a father's house, to one who has sojourned in Mesek and dwelt in the tents of Kedar.

But as the day declined, the sabbath, even as this perverted seemed to become a weariness to my companions. They began to cast off its unwelcome restraints, apparently feeling that their duty was discharged, by paying an external homage to the King of kings in his earthly courts. Here too it was painful to witness the commission of that sin, into which so many are betrayed by self-interest, and in which the government of our country is so deeply involved. I mean the arrival and departure of stages on the sabbath, with all its bustle and labor. And when the evening shades began to approach, several gentlemen of the city sauntered into the hotel, to spend the evening of the holy day in idle conversation. Ah, there was no sabbath there.

Toward evening, however, I discovered that there was one of the company who had not consented to the counsel and deeds of others. He was a young gentleman, whom I had observed as remaining silent, and sitting apart. On addressing him I was rejoiced to find a kindred feeling. It was like meeting a countryman and friend in the interior of Africa. I invited him to my chamber, where we were suffered to steal an hour for that intercourse, which was a solace to us both after the sufferings of the day. I dare say we were pitted by the company below as those who were deprived of rational enjoyment, by a sort of monastic vows, or visionary principles. But their opinions could not take from us the pleasures of Christian fellowship. I may never again meet this follower of the Lamb, in our wanderings through this wilderness world. I do hope to meet him in those mansions, where nothing shall interrupt the employments, or embitter the joys of an everlasting sabbath.—But where will our associates at the hotel appear? Where will appear the multitudes of our fellow travellers to eternity, who have no relish for sacred employments during one short day; who pervert those means and seasons, which God has appointed for their salvation, into occasions of greater sin; and who, in a Christian land, as their sabbaths pass away unimproved, are hastening to the judgment.

From the N. Y. Sunday School Teacher's Mag.

SABBATH SCHOOL DISCIPLINE.

BY A SUPERINTENDENT.

The following anecdotes, are strong arguments in favor of my method of treating juvenile delinquents. Two of my boys, Charles and Edgar L. had behaved very improperly during divine services and persisted in their fault although they were repeatedly reprimanded by their teacher. After the congregation were dismissed, these boys were detained, and when I had sent away the rest of the scholars, I called them up to me, and sitting down on a bench, I placed one each side, and as near as I can recollect addressed them as follows: Do you not know that one of our rules is, to be always still, and do you not know, that our first rule is to mind your teacher? You first broke the rules of the school, you have disobeyed your teacher; you ought to come here to listen to the man of God, who comes to teach you to be good, and to shew you the way to Heaven; you will not listen yourself nor let others hear. You know, as well as I do, that it would be impossible for us to teach a Sunday School, were all the boys to do as you have done; and I think it would certainly be unjust not to punish you for the great crime you have this day committed. At the mention of the word punishment, the younger of the two looked as if he would have absconded, if he had an opportunity, and the eldest as if he would have punished me if he dared. I dwelt particularly on this, that I not only disliked to punish them, but that I would much rather receive the punishment myself, than think that after all the pains I had taken to instruct them, and to keep them in the right way, that they would still disobey me. And it was more painful to my heart than any punishment that could be inflicted upon my body;—and how great will be your mother's grief, my dear boys, when she hears of your misconduct. If you would only think, for a moment, how happy your mother would be to hear of your good behaviour, how rejoiced I should feel; and it is so easy to make me glad and your mother too, who loves you so much. You could make her heart glad; and would you not like to make your dear mother happy? They still remained sullen, and did not appear to be at all affected. I had expected that the mention of their mother would have touched their feelings, and now there remained but one resource,—to forgive. Had I punished them I might have acted justly towards them, but would that have carried any conviction to their minds? They thought of nothing but the punishment they were to receive, and perhaps were determined in their own minds, if they were punished this time, they would play truant so as not to be in danger a second time; therefore, taking them each by the hand, I said slowly and emphatically, I forgive you both, and if you are sorry, and do so no more, may God forgive you, and your mother and I will be so happy. These words were so unexpected, they acted like an electrical shock. When I had taken their hands, they had shrunk back and exerted themselves to release their hands, but when they heard the word forgive, the blood that anger had called, flew from their cheeks, and they both burst into tears, it was a triumph of mild and temperate discipline; it was even more than I had expected; I was now assured that they were truly punished, for they felt a deeper wound than the marks of the rod, and more lasting in its effects; they wept, and their tears were those of soul-felt penitence.

The effect of mental punishment can be seen in the following anecdote: John B. was a restless, troublesome and very inattentive boy. Nothing that we could do was sufficient to keep him in his seat or make him look on his book; his teacher kept him in school when the rest of the scholars had been taken to church; the doors were locked, the windows were closed, and he was left with his teacher who ordered him to stand up on a bench; a book was given him, and he was told as a punishment for his restlessness and inattention, and shence he was determined to stand up in school hours and not look on the book which was given him, he must stand up one hour on the bench, and he must hold his book up in his hands, but must turn his head either one way or the other so as not to be able to see the book; he was told that the reason of this was to tire him, so that he might wish to sit down when he came in the afternoon, and that by keeping his head turned to one side or the other he might perhaps be inclined to keep it straight for the other part of the day; had this been done in school, perhaps he would have stood on the bench and made wry faces, or the boys would have been equally as bad; the boy in a moment after he stood up, began to cry, the reason was he had nothing to engage his attention, but the thoughts of the punishment; and, indeed, from practice I know that the punishment is increased tenfold. As the boy held the book in his hands, he was the most pitiful object I had ever seen, the tears running down his cheeks, the silence of the place, no answer to his crying but the echo, and his thoughts of having to stay there an hour were, in such a situation, so him insupportable; he turned his face first one way and then the other, increasing his crying every time his eye met the book. After he had been standing about five minutes, which to him appeared tedious as hours, he asked his teacher if the hour was up yet;—when he was told not more than five minutes had elapsed, he hung his head in silent disappointment. Such a moment as this, was well adapted to reproof, the tone of mind, the darkness, the silence, the slow impressive voice of the teacher as he calmly and tenderly told the boy his duty, produced an effect upon the child's mind almost indelible. This is the most mild and effectual system of punishment; inflict it on the mind, not on the body, make them think of their crime, not of its punishment. I give you this word of advice, let your punishment be given mildly, your reproof tenderly, your advice affectionately, and it will always have double weight, and your work will be done effectually.

SABBATH SCHOOL ANECDOTES.

The aged Sunday School Scholar.

A visitor noticed an aged negro conning over the holy page with the most ardent and diligent devotion; "what do you think to learn to read, old man?" said the visitor: he replied, "O yes, massa, me soon learn to read now." "But do you know any thing about the Bible?" "Yes, massa, I know—God teach me himself long before, and make me love de truth—but I do so want to read this blessed book before I die!" Hope, prayer and praise was in his look as he said it; and he again turned to his lesson as a little child. What a commentary on the gospel precept—"press forward toward the mark, for the prize of the high calling in Christ Jesus;" and what are the pious desires thus expressed by the poor and ignorant negro, but the very thoughts of the Psalmist: "O how I love thy law!—it is my meditation all the day—how sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" (Ps. cxix, 103.)

The Pious Stage Driver.

A traveller taking the outside seat of the coach, and next the driver, (an honest looking negro, of sober demeanor, and neat apparel,) soon perceived from the tenor of his remarks, that he was piously inclined, and though strangers before, they soon rejoiced together, seeing they were fellow travellers on the high and holy way of Zion. Near thirty years this poor negro had been walking in the truth, and yet in the bond of slavery, and though, in his own words, "he was slave now, his massa no set him free when he die;" yet a Heavenly Master had died and set him free forever from a harder slavery—"the bonds of sin and death." He stated, that when first converted, his worldly minded master sought to turn him aside from the Heavenly way. He said, "when my massa first find me pray, he give me lash thirty time; but O! me pray next time too! but I much afraid my poor massa have go to bad place; he die poor sinner, never sorry." How bright and pleasantly shines the light of truth here; it may well remind us of the earliest examples of faith and suffering; so this humble follower of the Lord Jesus was numbered among those who, through faith and patience, inherited the promises—"who endured trials of cruel mockings and scourging, being destitute, afflicted, and tormented." (Heb. 11, 36.)—Such are the effects of the Bible; how very important then the instruction of the ignorant in Divine Truth. [Ibid.]

Faith of a Sunday School Child exemplified.—A poor woman, who had seen better days, was observed by her daughter (who is a scholar in Sunday School) weeping one morning very bitterly. "Don't cry mother, don't cry," said the affectionate little child; "I know very well what makes you cry, it is because you have nothing for us to eat for breakfast; but never mind mother, God has never permitted a single day to pass yet without sending us one meal at least, and I am sure he will not forsake us now." Scarcely were these words uttered, when a neighbour called to say, that a friend of her's wanted a person to do a little work for a couple of hours, & knowing the distress of this poor woman, she made the offer to her. Of course it was gratefully and gladly accepted; and when she returned home to her hungry child with some food, purchased out of the produce of her labour, the affectionate little daughter exclaimed, while a tear of gratitude started in her eye; and at the same time a smile of pleasure beamed in her little face—"There mother, did I not say that God would send us one meal to-day? And you see he has been a great deal kinder to us than we expected."

Sayings of a dear little girl under seven years of age, expressive of her acquaintance with the Holy Scriptures, and of her attachment to prayer.—Having been asked if she had bid the grandmama who was then indisposed, good night, she replied, "Yes, I have just been into the room and tucked her in nicely, and then I knelt down by the bedside and prayed for her." "And did she hear you pray?" "No, she could not hear me, for I did not pray aloud, but I prayed to myself." Having discovered a particular fondness for reading the Holy Scriptures and listening to remarks made thereon, she was one day asked, What is the Bible? She promptly, and with artless simplicity answered, "It is a high tower, and has a large parapet, for you can see the way to heaven from it, and Christ is the door." [N. Y. Ch. Herald.]

A KING AT A PRAYER MEETING.

His late Majesty (Geo. III.) it is well known possessed a devotional spirit, and was always happy when he could converse with poor and pious people on subjects of experimental religion. The following anecdote, though traditional, is so much in harmony with that fact, that we are persuaded it will be read with much pleasure.

The king had heard of a poor man at Windsor who had occasionally a prayer meeting at his house. He one day disguised himself, and went to the door to inquire into the nature of the meeting, and to ask permission to attend. The poor man not knowing his illustrious visitor, supposed him to be a person under a concern about his immortal interests, and asked him in; he then conversed with him on the great subject of religion, with which the King was much pleased, & asked if he might come again; this being agreed to, His Majesty repeated his visit, until one day, while the King was there, one of the attendants came to the door with a loud rap, and asked if His Majesty was there? to which the man innocently replied, "No;" on going in, he informed his visitor of the singular inquiry, and His Majesty explained the whole affair, thanked the good man for his kind attention and advice, and told him that as he was now

found out, he could no more enjoy his company, but must bid him farewell. [Bang. Mag.]

Prayer Meetings.—Dr. Lee, in his Revival Sermons, p. 175, has the following observations respecting the duty of attending prayer meetings:—"A striking instance of providential instruction relating to this duty, I record, for the encouragement of praying Christians. In a parish in Connecticut, that shared richly in the revival, 1821, there had been during the six previous years of great general stupidity, a weekly prayer meeting constantly attended by a part of the church—and wholly disregarded by the rest. In the progress of the revival, every one of the families of those praying members, was remarkably distinguished by special divine influences; and many of their children hopelessly renewed—while all the other families of the church were as remarkably passed by." This account the writer had from the pastor of that church. [W. Rec.]

SUMMARY.

Franklin's Life and Maxims have been lately published in France in modern Greek and sent to Greece.

Rev. Dr. Morrison has presented to the king of England a copy of his Chinese Bible, and has been thanked and complimented for his exertions to promote the religion and literature of the East.

Among the publications announced in the London papers received at New York a few days since, we observed two volumes of Sermons by John Henry Hobart, D. D. Bishop of the Protestant Episcopal Church, in the state of New York.

A resolution has been passed by the Presbytery of the District of Columbia, recommending that in the Congregations within their bounds, a collection be taken up on the 4th July next, in aid of the Colonization Society.—So good an example is worthy of imitation by other ecclesiastical bodies.

A London paper of May 3d announces the death of Richard Payne Knight, who was long distinguished in the literary circles of Europe. He had the reputation of being one of the most eminent Greek scholars of the age.

The population of London at the last census was 1,274,000.

There are no less than 53 persons under sentence of death in London, 6 of whom are females, and all of them convicted at the two last Old Bailey Sessions.

We learn that Josiah Stout, the young man who recently murdered his wife, put an end to his life in the prison at New-Brunswick, N. J. by hanging himself.

Died at Garland, Me. Capt. James Budge, aged 76, who had more than 20 years past has been in a state of mental derangement. A few weeks before his decease, his reason was fully restored, & he expressed a willingness to resign a life which he said had been as troublesome to himself as to his friends.

BOSTON HANDEL AND HAYDN COLLECTION OF CHURCH MUSIC.

JUST Published, a new edition of the above classical work, enlarged and greatly improved. Among other improvements, the notation of the actual degree of velocity in which each tune should be performed, by the Metronome Scale of Maelzel, the principle of which may be adopted without the Metronome itself, by the use of a stop watch, is very important. This work has received the approbation of some of the first Professors in our country. A gentleman highly distinguished for his musical taste, in a late letter to the Editor, remarks, "The more I examine and compare the arrangement of the parts by which the genius (if I may so call it) of each particular air is caused, not counteracted, and the oftener I hear the chaste and devotional effect of these classical compositions when rightly performed, the greater, far greater, is my admiration of the work, and I am persuaded that this mode of harmonizing will ultimately prevail." For sale by RICHARDSON & LORD, 75, Cornhill. June 5.

IN PRESS.

SHUCKFORD'S Sacred and Profane History.

W. W. Woodward proposes to publish the Sacred and Profane History of the World Connected, from the Creation of the world to the Dissolution of the Assyrian Empire at the death of Sardanapalus, and to the destruction of the kingdoms of Judah and Israel, under the reigns of Ahaz & Pekah; including the Dissertation on the Creation & Fall of Man. By Samuel Shuckford, D. D., Chaplain in Ordinary to his Majesty, George the Second. Revised, corrected and greatly improved, by James Craighton, B. A. Four volumes in two. Illustrated with a new and correct set of Maps, and Plans, and an extensive Index. The first American, from the fifth London edition.

Conditions of Publication.—1. To be printed in two octavo volumes of about five hundred pages each, on a new type and superior paper.

2. To be delivered to subscribers at two dollars and fifty cents per volume in boards, and three dollars bound.

3. Those who procure four subscribers and become responsible for payment, shall be entitled to a fifth copy gratis.

W. W. Woodward presents for perusal, the following letter, received from the Rev. Dr. Miller, of Princeton, N. J.

My Dear Sir,—I rejoice to learn that you think of presenting to the public an American edition of Dr. Shuckford's Sacred and Profane History of the World Connected. This work has never been so far as I know, printed in the United States. Copies of it are frequently called for, and it is extremely difficult to supply the demand. Although a work of inferior character to that of Dr. Prideaux, it is yet of real value; and I should suppose that no clergyman, or theological student, or indeed any person who has a taste for biblical inquiries, and who can possibly obtain a copy, would consent to be without it.—Indeed to all such persons it may be considered as almost an indispensable book.—I shall be greatly disappointed if you do not meet with patronage abundantly sufficient to indemnify, and even reward you for your laudable enterprise. Yours respectfully, Princeton, N. J. May, 1824. SAMUEL MILLER.

JOSEPHUS'S WORKS.

In four octavo volumes, very handsome, will soon be published, by W. W. WOODWARD. W. W. W. has issued proposals for printing the Rev. Dr. THOMAS SCOTT'S FAMILY BIBLE, with the author's last corrections and additions, in five quarto volumes, with the Marginal References; also, an edition in a miniature form, in six pocket volumes, without the marginal references.

W. W. W. is selling the COMMENTARY OF DR. GILL at a very reduced price—cash 30 dollars complete.

* Gentlemen who hold subscription papers for the quarto edition of Scott's Bible, will please forward the names of their subscribers as early as possible to the Publisher. June 5.

JUST PUBLISHED.

THE First Annual Report of the American Society for promoting the Civilization and General Improvement of the Indian Tribes in the United States. For sale by RICHARDSON & LORD, No. 75, Cornhill. June 12.

PENMANSHIP.

N. D. GOULD will give lessons at his room, No. 40, Marlboro'-Street, every morning, Sundays excepted, from 5 till 7 o'clock, commencing Monday next, June 14th. June 12.

PERMANENT INK.

JUST received, and for sale by LINCOLN & EMMANUEL, No. 53, Cornhill, Permanent Ink, for writing on linen, of a superior quality. Price 50 cents. June 12.